













The present issue of *FEDERATION* is the fourth number of Volume III, whose first number was issued in June, 1903.

The Federation has felt the awkwardness of commencing its publication year at a date different from that of its fiscal year, and for this reason two supplement numbers of Volume III are now in press, and Volume IV should issue during the calendar and fiscal year 1905.

This issue of *FEDERATION* contains matter so cognate with that of the supplementary numbers that they are all put on the press at the same time.

This very number, for instance, makes use of material which was collated for its second supplement.

*FEDERATION* is peculiar among magazines, as a matter of fact, because its contents are the result of this organization's own investigations, almost exclusively. The Federation cannot always foretell the precise period of the issue of its publication, for the reason that the research involved in the preparation of its issues is so variable.

Moreover, the continuous advance of the Federation's work, unattended by an adequate increase of its income, is not favorable to a day and date method of publication.

While called a Quarterly, *FEDERATION* undertakes only to issue four times during each fiscal year, and the numbers go to print when, in the progress of its work, the Federation has accumulated material important enough to print.

The contents of the present number are:

- 1—The Population of New York June 1, 1904, and January 1, 1905.
- 2—New York's Jewish Population.
- 3—Manhattan's Most Populous and Densest Blocks.
- 4—The Distribution of Nationalities on Manhattan Island.
- 5—The Past and Present Religious and Racial Conditions of "Oldest New York."
- 6—Canvass for Presbyterian Church Extension Committee.

Supplement 1 contains:

- 1—"South William Street, the Birthplace of Jewish and Christian Worship," by Mr. J. H. Immes, author of "New Amsterdam and Its People."
- 2—The XIV Assembly District, or Stuyvesant's Bowery, as in 1899 and 1904.

Supplement 2 will contain:

- 1—The Gains and Losses of Religion in Greater New York, October, 1903-October, 1904, tabulated by Denominations, Boroughs, Assembly Districts and Wards.
- 2—The Forward Movements of Ecclesiastical Bodies in New York during 1904.
- 3—The Leading Sociological Facts of the XXII Assembly District.

## THE PRESENT POPULATION OF NEW YORK.

FEDERATION of October, 1903, placed the population of Greater New York at a minimum of 3,818,730 persons.

These figures were reached by conceding to New York, for the three years June 1, 1900, to June 1, 1903, an increase of 3.7 per cent. per annum in population, as throughout the decade 1800-1900.

The figures were therefore of date June 1, 1903.

Bulletin 7 of the Permanent Bureau of the Census places the population at that same date at 3,716,130 persons, a difference of 102,501 persons.

Adopting the same methods of computation for the date June 1, 1904, FEDERATION would place the population of the city at 3,945,907, while the estimate of the Federal Census Bureau would be 3,809,117, a difference of 136,790 persons.

It may be precarious to contest the work of the Census Bureau, but if FEDERATION had accepted it it would

have been bound to revise all its computations of the past year. Before attempting the latter it therefore investigated the Census figures, and, as affecting New York, it cannot accept them, for reasons which follow.

Bulletin 70 of the Twelfth Census contains on page 14 a table of the estimated population of New York city and its boroughs, as now constituted, from 1700 to 1900.

The present Census Bureau computes the increase of population from year to year throughout the United States, in cities and in solitudes alike, by the arithmetical method, namely: "The growth in each year is equal to one-tenth the decennial increase between the two previous censuses."

The figures of Bulletin No. 70 of the Twelfth Census clearly prove that while this method may be accurately applicable to hundreds of cities in the United States, it is fallacious to apply it to New York.

As a matter of fact, the figures

TABLE I.  
NEW YORK'S ACTUAL AND ESTIMATED POPULATION FIGURES ACCORDING TO FEDERAL CENSUS METHOD.

	Actual Population at appended dates.	Decennial Increase	Population on basis of Census Com- putation.	Decennial Percentage Increase
	2	3		5
1790	49,401			
1800	79,216	29,815		
1810	119,734	40,518	109,031	
1820	152,056	32,322	160,252	
1830	242,278	90,222	184,378	
1840	391,114	146,836	332,500	
1850	696,115	305,001	539,950	
1860	1,174,779	478,664	1,001,116	
1870	1,478,103	303,324	1,653,443	
1880	1,911,698	433,595	1,781,427	29.3
1890	2,507,414	595,716	2,345,293	31.1
1900	3,437,202	929,788	3,103,130	37.1
	Census Compu- tation of additions	278,937	3,716,139	
1903		371,915	3,809,117	
1904	FEDERATION'S Estimate		3,945,907	

TABLE II.  
FEDERAL CENSUS METHOD APPLIED TO CITIES OF OVER 500,000.

1880	503,185			
1890	1,099,850	596,665		118.6
1900	1,698,575	598,725	1,696,515	54.4
1880	847,170			
1890	1,046,964	199,794		23.6
1900	1,293,697	246,733	1,246,758	23.6
1880	350,518			
1890	451,770	101,252		28.9
1900	575,238	123,468	533,022	27.3
1880	362,839			
1890	448,477	86,638		23.6
1900	560,892	112,415	534,115	25.1
1880	332,313			
1890	434,439	102,126		30.7
1900	508,957	74,518	536,565	17.2



show that the geometrical method is more applicable to New York than the arithmetical.

This conclusion will be inevitable if Table I is carefully studied.

Column 2 of that table gives the actual population of New York at each ten year period from 1790 to 1900. Column 3 gives each decennial increase from 1800 to 1900 for the ten preceding years. Column 4 gives the population which New York should have had, from 1810 onward, if the Census Bureau method were correct.

It will be found by studying the table that the arithmetical method would place the population below the actual figures at every ten year period, from 1810 onward, with the exception of the years 1820 and 1870. In both of these years the population, by the arithmetical method, should have been more than it actually was.

In other words, in the decade immediately preceding the opening of the Erie Canal, with its consequent increase of the population of New York, the simple addition process would have given New York a greater increase than actually occurred, while during the period of the Civil War the same results would have obtained.

After the Erie Canal was built, however, and New York began to outstrip Philadelphia, the dynamic growth of this city became so pronounced that the percentage method of estimating its increase of population from decade to decade became more rational than the other.

The figures of Table I permit an easy verification of this statement, but to show the results of the Census method it will suffice to refer only to the figures of 1880, 1890 and 1900.

(1)

Population of New York, 1880.....	1,011,068
Decennial increase, 1870-1880.....	433,595
Population, 1890, should have been, by Census method.....	2,345,293
Actual population of New York, 1890....	2,507,414
Shortage by applying Census method, 1890 .....	162,121

(2)

Population of New York, 1890.....	2,507,414
Decennial increase, 1880-1890.....	595,716
Population, 1900, should have been, by Census method.....	3,103,130

Actual population of New York, 1900....	3,437,202
Shortage by applying Census method, 1900 .....	334,072

Column 5, Table I, contains an entry of the percentage increase of New York for the three decades ending 1880, 1890 and 1900.

The computation is based on the figures of Bulletin 70, Twelfth Census.

It appears therefrom that the percentage increase of the population of Greater New York has actually risen since 1880. The increase of population in 1880, above that of 1870, was 29.3 per cent.; in 1890 the increase, above that of 1880, was 31.1 per cent.; and in 1900 the increase, above that of 1890, was 37.1 per cent.

What possible justification can there be for applying the arithmetical method to New York city in the face of these facts?

New York's increase of percentage growth from 1890 to 1900 above that of 1880-1890 was 6 per cent., while in the decade 1880-1890 is was only 1.8 per cent. above the increase 1870-1880; and it certainly is more likely that New York is advancing its percentage increase than that the Census Bureau figures are trustworthy as regards New York.

The death rate of New York has considerably fallen off since 1900; immigration has been at its maximum height; the nationalities which entered New York during 1890-1900, in overwhelming numbers, are exceedingly prolific; and, while there has been a very considerable removal of citizens to the suburbs, everything seems to indicate that the percentage growth of the city, unless retarded by things now unforeseen, will be greater during 1900-10 than 1890-1900.

The Bureau's computations of the populations of Chicago, Philadelphia, St. Louis, Boston and Baltimore equally show that the arithmetical method, while applying perhaps to static communities, is not applicable to the centres of congestion in our country.

The figures given in Table II show that the Census computation, so far as Chicago is concerned, would have been approximately right in 1900;

Philadelphia, however, if there had not been an actual census in 1900, would have been declared by Washington to have nearly 50,000 people less than it actually had; St. Louis would have been docked to the extent of 22,000; Boston to the number of 26,000; while Baltimore would have been credited with over 27,000 more than it actually had.

Chicago is a warning not to apply the geometrical method without preliminary caution. Its percentage increase during 1880-90 was 118.6, and there were local conditions, the main one the extent of municipal extension in Cook County, which made it impossible to keep up that percentage increase from 1890-1900, when it fell to 54.4.

Philadelphia, on the other hand, had precisely the same percentage increase during 1890-1900 as 1880-90, and hence the Census computations would have fallen below the facts; St. Louis fell from 28.9 to 27.3; Boston actually increased from 23.6 to 25.1; while Baltimore, through local causes, fell off in the decade 1890-1900.

The Census method would have made Baltimore the fourth city in the nation in 1900, whereas it actually turned out to be the sixth; and Boston, by applying the Census method, should have had over 1,000 persons more than St. Louis, whereas it actually had nearly 15,000 less.

On the other hand Chicago, Philadelphia and St. Louis, had the percent-

age increase of the decade ending 1890 been applied to the growth of population in the succeeding decade, would have been given populations larger than were actually found in 1900, and this would have been especially the case in Baltimore.

To both New York and Boston, however, the application of the percentage increase during 1880-90, for the succeeding decade, would actually have done injustice, though the injustice would not have been as great as in the case of the arithmetical method.

New York's increase by the percentage method would have been 778,805 as against 595,716 by the arithmetical method; but the actual growth of New York was 929,788. Boston, by the arithmetical method, should have grown 85,638; by the percentage method 105,840; whereas its actual growth was 112,415.

The arithmetical method, without variations, in other words, is vicious; but the geometrical method, applied universally, is equally vicious.

The geometrical method, however, for the present at least, is more applicable to New York city than the method applied in Washington; and FEDERATION will revise none of its figures of October, 1903; and during the year 1904 will place the population of New York, as at June 1, 1904, at a minimum of 3,945,907 persons. By January 1, 1905, it will be over 4,000,000 persons.

## MANHATTAN'S MOST POPULOUS AND DENSEST BLOCKS.

In its canvass of the tenement section of the Nineteenth Assembly District the Federation found in the block bounded by Sixty-first and Sixty-second streets, Amsterdam to West End avenues, between February 4 and March 9, 1897, 3,580 people, and comparing this discovery with the results of the Police Census of 1895, asserted that this block, though not the densest, was the most populous block on Manhattan Island.

In the Police Census of 1895 the block from Second to Third streets,

Avenue B to Avenue C, was reported to have a population of 3,532.

The Federal Census of 1900, as tabulated by the Tenement House Department of the city, shows that the dubious honor of having the most populous block has passed from the Nineteenth Assembly District to the Sixteenth.

In the block bounded by Second and Third streets, Avenue B to Avenue C, in which the Police Census of 1895 found but 3,532 people, the Federal Census found 4,105 persons,



There are 64 dwellings in the block, none of which has less than 40 people; 33 of the 64 dwellings have above 60 people; 13 above 70 people; 3 above 80 people each; while one has 90 inmates. The average is 59.3 persons to a dwelling, or 3.4 persons to a family.

If the 83 vacant apartments were filled with families of the same size the whole population of the block would be 4,070 people, or 36 less than the Tenement House Report ascribes to the block bounded by Second and Third streets, Avenue B to Avenue C.

The Tenement House Report shows that the Sixteenth Assembly District block has a density of 900 to the acre, measuring the area of the block to the

centre of each street that bounds it, and while it contains the largest population living within four streets on Manhattan Island, it is by no means the densest block in population. A full list of all blocks on Manhattan Island, with above 1,100 people to the acre, is as follows:

	Popula- tion per Acre.	Nota- tion of Block.
Stanton-Houston-Forsyth-Chrystie ..	1,123	1711
Monroe-Hamilton-Catharine-Market ..	1,139	7024
Rivington-Stanton-Willett-Sheriff ..	1,144	1104
Suffolk-Clinton-Rivington-Bridge ..	1,162	1336
Division-E-Broadway-Pike-Rutgers ..	1,171	7068
Monroe-Cherry-Jefferson-Clinton ..	1,171	7030
Rivington-Stanton-Pitt-Willett ....	1,190	1103
Rivington-Stanton-Essex-Norfolk ..	1,200	1707
Rivington-Stanton-Allen-Orchard ..	1,281	1704

## NEW YORK'S JEWISH POPULATION.

The October, 1903, FEDERATION distributed the population of Greater New York, as at June 1, 1903, as follows:

Protestant .....	1,893,730
Roman Catholic .....	1,250,000
Jewish .....	675,000

Total .....

FEDERATION's estimate of the Jews has been interestingly confirmed by a study made by Dr. Joseph Jacobs, and issued in *Jewish Charity* for May, 1904.

Dr. Jacobs has secured from the Board of Health the figures of the interments in Jewish cemeteries in and around the city, and of marriages celebrated by Jewish rabbis.

In 1903 there were 8,357 interments in Jewish cemeteries, and, applying a death rate of 15 per thousand, the Jewish population would be 557,133.

This is a minimum estimate; while the number of Jewish marriages, 6,653, if attached to the average marriage rate of the city, 9.96 per thousand, would give a population of nearly 667,970 Jews.

Even this larger total is not regarded as final by Dr. Jacobs.

By a series of refined statistical processes he reaches the conclusion that the Jewish death rate in 1903 was really 13.50 and the marriage rate 10.75. This would make the Jews 610,000. But from July 1, 1903, to May 1, 1904, no less than 59,903 Jewish immigrants reached New York, of

whom the United Hebrew Charities reckoned that 43,460 remained in the city.

Applying to the population in New York July 1, 1903, a death rate of 14 and a birth rate of 34 per thousand, and adding thereto the estimated increase from immigration, Dr. Jacobs figures that the Jewish inhabitants of New York, May 1, 1904, numbered 672,776.

He adds that *Jewish Charity* has to take account of the addition of at least 50,000 to the Jewish population of New York every year.

Of the 6,653 marriages celebrated by rabbis during 1903, 6,314 were in Manhattan, 292 in Brooklyn and only 47 in the other boroughs.

FEDERATION's estimate of the distribution by boroughs of the Jewish population is questioned by Dr. Jacobs, and his criticisms are probably well taken.

But FEDERATION and *Jewish Charity* are as one in placing the Jews of Greater New York at a minimum of 675,000 persons. Probably 725,000 would be nearer the truth at the present time.

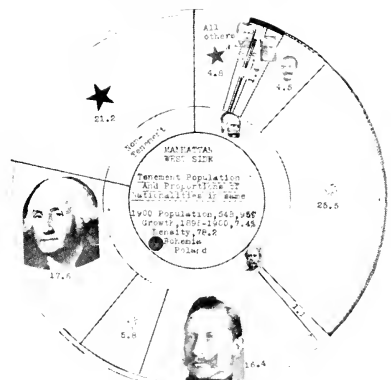
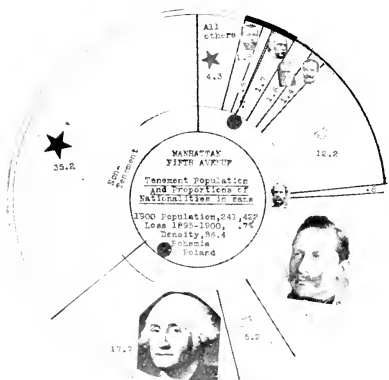
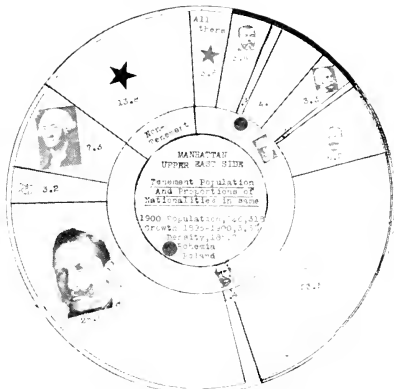
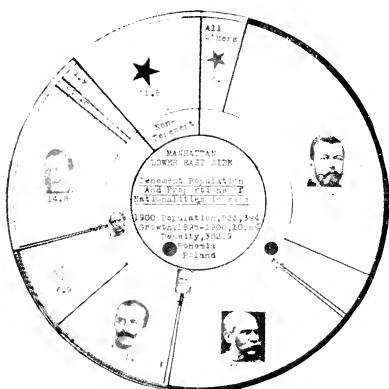
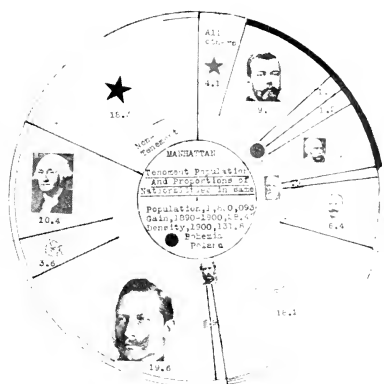
The Jewish population of New York city therefore exceeds that of all countries of Europe except Austria and Russia, and among the 4,000,000 people of Greater New York the Jewish population is over 100,000 greater than among the 44,000,000 people of Germany.

## THE DISTRIBUTION OF NATIONALITIES ON MANHATTAN ISLAND.

During 1904 the Federation's Sociological Bureau has retabulated the distribution of nationalities on Manhattan Island, given in the Tenement House Department Report of 1903 by wards, in terms of Assembly districts.

The sixteen nationalities in the 2,504 blocks of Manhattan Island have been enumerated by Assembly districts, and the results appear on the following page.

The reason for this retabulation is that the Federal Census publishes all the information concerning New York in terms of Assembly districts; hence the Federation has retabulated the matter to make the population data concerning New York all cognate.



## RECAPITULATION OF TENEMENT HOUSE REPORT.

## TOTAL FAMILIES AND PERCENTAGE OF TENEMENT FAMILIES OF MANHATTAN BY ASSEMBLY DISTRICTS..

EAST SIDE A. I.	Total Families	Female	U. S.	Aust. S.	Bo. S.	France	Ger. many	Eng. land & Wales	Irish land	Italy	Pol. land	Russia	Scand. via land	Un-known	Others	Mixed	A.D. sus Figures, 1900	Gain (+) Loss (-)
2	9,553	7,939	271	70	1	8	300	63	1,455	3,476	180	1,232	43	10	747	19	52	2
4	14,231	15,735	251	306	1	10	420	73	1,940	3,366	87	8,455	36	2	121	73	4	-3
6	12,521	10,152	184	281	0	23	1,382	70	1,840	5,848	84	1,190	24	17	1	156	65	+151
8	14,110	12,461	124	6	0	6	802	36	193	348	470	7,532	12	1	6	1,734	131	0
10	14,820	15,246	377	1,661	122	39	5,377	64	242	146	453	2,866	33	10	1	1,734	72	+76
12	14,031	12,912	261	4,518	4	14	4,731	116	820	282	1,088	4,780	6	13	4	175	48	+203
14	12,418	10,805	454	1,404	48	45	4,732	179	1,469	1,181	127	755	59	4	7	204	99	-9
16	14,626	13,698	213	7,432	106	19	1,969	63	410	182	726	2,206	12	17	2	263	60	-26
18	16,710	94,147	2,040	18,432	284	164	15,853	676	7,359	11,397	4,271	28,806	287	120	27	3,549	624	-327
20	9,553	8,225	670	17	14	77	3,014	201	3,429	476	27	111	63	54	4	132	176	-24
22	10,551	7,811	766	144	56	107	1,497	312	3,612	476	27	111	63	54	5	192	122	0
24	10,551	8,756	683	180	88	102	2,475	322	3,620	489	49	196	165	66	7	147	17	-104
26	9,536	8,175	598	269	377	67	3,181	219	2,414	359	30	229	102	50	7	146	97	+61
28	11,410	10,500	474	568	377	67	2,579	159	2,126	238	90	286	79	45	0	168	95	-1
30	10,410	9,503	803	756	187	45	4,174	215	1,983	142	133	407	88	61	6	353	152	+17
32	13,185	12,177	809	574	49	76	6,868	302	2,118	155	166	366	144	90	5	319	206	-23
34	11,603	14,222	1,335	555	150	86	4,204	492	3,436	1,701	284	1,587	214	133	8	436	201	+43
36	11,895	9,988	1,687	312	14	40	2,644	318	2,079	2,784	159	382	104	83	2	206	174	-8
38	8,311	6,496	1,354	127	11	52	1,709	342	1,846	183	162	157	244	87	6	168	146	-34
40	112,010	92,603	10,199	3,712	4,526	697	32,345	2,800	25,583	6,379	507	3,828	1,528	728	60	2,287	1,466	-47
42	218,750	190,750	10,239	22,154	4,810	861	48,198	3,586	33,723	18,718	5,214	32,632	1,755	848	87	5,836	2,090	-374
44	7,925	5,440	1,824	47	0	210	884	331	1,753	236	10	80	43	114	34	192	129	+29
46	7,804	4,100	1,762	43	4	380	583	226	757	264	10	50	51	43	13	232	82	+75
48	6,497	2,725	1,910	21	1	94	364	204	725	74	7	34	53	38	9	113	78	+63
50	10,030	6,114	1,426	194	20	90	2,124	326	1,066	38	36	179	66	80	107	160	176	+71
52	17,344	13,796	3,479	516	22	149	4,517	939	1,990	94	221	576	186	258	31	439	379	-45
54	25,660	22,175	2,801	825	47	223	8,472	2,106	6,021	706	284	919	339	535	194	1,139	846	-139
56	6,277	3,722	1,231	33	3	28	513	63	1,653	963	23	27	43	24	5	148	43	+188
58	10,297	8,349	593	34	0	252	884	233	3,620	2,717	13	93	86	69	5	196	156	-6
60	8,753	6,921	1,220	39	5	121	1,002	330	3,111	137	7	54	95	148	9	165	182	-95
62	9,533	7,266	1,416	48	6	242	1,158	369	2,929	276	20	111	158	156	3	197	209	-9
64	9,539	7,651	1,714	78	3	240	1,738	285	2,492	310	37	85	122	142	5	260	140	-11
66	8,652	7,114	1,144	65	1	109	2,297	235	2,465	228	17	88	104	12	226	114	-18	
68	9,139	7,687	1,057	54	10	101	2,313	347	3,090	200	22	53	98	178	5	195	166	-21
70	9,064	7,957	1,321	73	8	66	1,855	309	3,504	140	17	53	82	146	15	207	181	+1
72	14,798	10,293	3,826	84	4	159	1,787	584	2,725	263	6	73	160	239	64	366	253	-34
74	21,423	17,133	5,828	149	12	234	3,865	1,321	3,517	188	43	175	274	535	148	672	62	+106
76	15,361	12,234	3,295	99	13	115	2,840	685	3,230	167	35	89	244	386	17	435	384	-23
78	122,676	96,323	21,555	754	63	1,667	70,127	4,958	31,336	5,585	230	901	427	1,217	306	3,497	2,480	-430
80	319,576	319,558	23,793	4,920	3,451	76,797	10,570	71,195	25,009	5,738	34,452	5,561	3,504	597	10,042	5,416	Manhattan Total	-611
82	13,992	14,473	1,857	18,565	288	678	18,564	1,447	14,629	15,702	4,264	29,022	437	375	74	4,150	1,021	South 14 St. E. & W. Side
84	103,470	85,312	16,843	2,264	256	761	25,513	4,625	17,936	5,229	860	3,336	1,356	1,578	248	2,599	2,180	86 St. S. & W. Side
86	153,514	119,573	15,585	2,994	4,976	2,012	32,750	4,498	38,554	4,078	61	2,096	1,756	1,565	265	3,293	2,215	148 St. S. & W. Side
88	391,176	319,558	40,595	23,793	4,920	3,451	76,797	10,570	71,195	25,009	5,738	34,452	5,561	3,504	597	10,042	5,416	Manhattan Total

**ASSEMBLY DISTRICTS  
SO. OF FOURTEENTH ST.**

**7** **5** **14** **16**

**3** **10** **8** **12**

**1** **6** **4** **2**

**LEADING NATIONALITY IN EACH DISPLAYED BY GROUND OF ASSEMBLY DISTRICT AREA AS FOLLOWS**

- R U S S I A N
- G R O U N D
- A U S T R O - H U N G A R I A N
- I T A L I A N
- G E R M A N
- I R I S H
- A M E R I C A N

**KEY TO NATIONALITIES WITH 10% OF ANY DISTRICT'S POPULATION AND PROPORTION OF SAME E. SIDE SO. 14 ST.**

N O N T E N E M E N T	R U S S I A N	A U S T R O H U N G A R I A N	G E R M A N	I T A L I A N	I R I S H	O T H E R S
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East Side Assembly Districts South  
of 14th Street.

[illegible]

West Side Assembly Districts.

[illegible]





## THE PAST AND PRESENT RELIGIOUS AND RACIAL CONDITIONS OF OLDEST NEW YORK.

The only remaining church below Chambers street and east of Broadway—the John Street Methodist Episcopal Church, 44 John street, organized 1768—recently requested the Federation to make a religious and social census of this territory, and the results will be of largest avail to that church, and to the public, it is believed, if a sketch of ecclesiastical events, and of ethnical and sociological conditions, in the period of the city's beginnings, accompanies the inventory, and colors the interpretation, of the present conditions of this "Oldest New York."

Strictly speaking "Oldest New York" designates the time period 1609-64 A. D., and the section of Manhattan Island lying south of Wall street, east of Broadway. Within these years the Dutch were the masters of Manhattan; within this area the directors-general made their history, and cramped their largest imaginings of the size and splendor of the future metropolis.

Many of the bouweries north of Wall street were larger than the whole New Amsterdam area. Of the first of the four Dutch directors-general Jan-vier says:

That he was engaged in the rather magnificent work of founding what was to be the chief city of the continent was far too monstrous a thought to blast its way to his imaginative faculty through the thickness of his substantial skull. The portion of the American continent over which Director Mimit exercised absolutely undisputed authority was not quite the whole of the territory which lies south of the present Battery Place. Within that microscopic principality he ruled; outside of it he only reigned.

This area did not even bear the name New Amsterdam: it was "The Manhattoes."

Director Stuyvesant had larger ideas, but he ran the palisades along Wall street when there were already twelve houses above it. The city to him was ever to lie south of the Singel, and, having built a barricade against the Englishmen, he published a map, in 1653, decreeing that New Amsterdam, then incorporated under that name, should forever remain as he had laid it out.

West of Broadway there were then but few houses; the Hudson River ran down Greenwich street; and from the Bowling Green northward lay a "gentle wilderness of orchards and gardens and green fields." The calling list of Dominic Selyns, of 1686, is confined to streets below Wall and east of Broadway, and while the next hundred years witnessed the beginnings of the growth of the lower West Side and of the extension of de Heerewegh, the grant of the King's Farm and the barrier to street building offered by the Collect Pond were still interfering with Broadway's improvement, and diverting population to the East Side. If Broadway had from the first been extended farther north the housing conditions of New York of today would not be so appallingly difficult to solve. Men are a good deal like sheep in following beaten paths, and up the Bowery today the incoming immigrants flock along that "high road to Boston," of the early maps, to our congested East Side.

While "Oldest New York" most fitly applies to the days of the Dutch, and to the district bounded by Stuyvesant's map of 1653, in this article covers the whole period 1609-1789 A. D., or from Hudson's voyage of exploration to the inauguration of Washington; and the area under review is extended from Wall to Chambers street.

The article presents, in other words, a contrast of religious and racial conditions, through both the Dutch and English régimes, with those of today; and the section contrasted, while not reaching as far northward as the exhibited map of 1789, covers the northern limit of church extension in that year, excepting only Stuyvesant's chapel at Second avenue and Tenth street and the Harlem Dutch Church.

### THE RACIAL DIVERSITY OF OLDEST NEW YORK.

The Half Moon was a Dutch vessel in command of an English captain.

Adventure and enterprise always

give to cities set by the sea somewhat of the racial variety which Hudson's vessel prophesied for New York.

It was inevitable that New Amsterdam should appeal to men of many nations.

It was a New World city, and the possibilities of this unconquered continent, though dwarfed in their measurement by seventeenth century men, as even by native Americans of the last century, were impelling and alluring. The limitations of enterprise ashore were driving the adventurous aboard the privateers, to take the risks of storm and shot; and to the harbors where English, Dutch and other navigators were already pointing the prows of peaceful vessels, to leave and load their cargoes, it was certain, though news was then slowly diffused, that many a landsman's thoughts and face would turn.

Immigration, moreover, was deliberately stimulated by the West India Company. "The company made great efforts to encourage immigration, allowing many privileges to the poorer classes of immigrants, and continuing, in diminished form, some of the exceptional advantages granted to the rich men (patroons) who should form small colonies." (*Roosvelt.*) The New Netherland colonial territory was granted and worked for commercial dividends, and the West India Company advertised its attractions in Europe as steamship lines do now. This commercial "promotion" of New Amsterdam tended to make it heterogeneous from the first. Plymouth was a settlement of voluntary emigrants, commercial neither in its beginnings nor in its foreign control; it was therefore largely homogeneous, boycotting or burning unwelcome arrivals out, if not balloting all arrivals in; but in the case of New Amsterdam the West India Company frequently vetoed the exclusiveness both of ecclesiasts and directors-general. It knew the raw materials of the colony would transmute themselves via men into money, and New Amsterdam became more racially diverse than Boston or Philadelphia.

When Director Stuyvesant, for instance, declined to register the deed

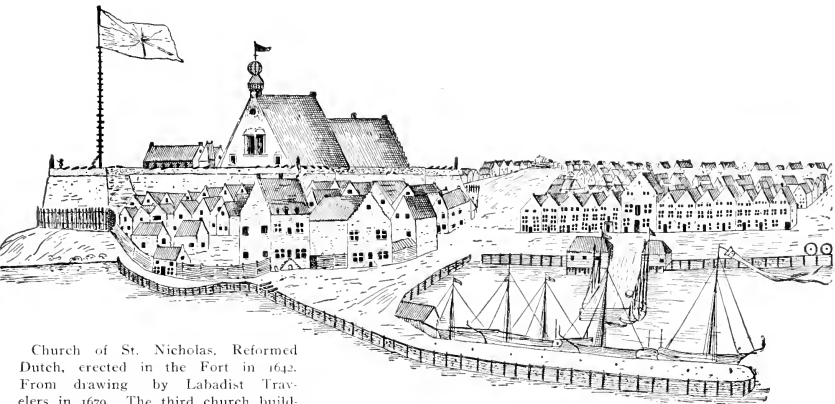
given by Teunis Craie to the Portuguese Jew, Salvador d'Andradi, a complaint was commenced which ultimately reached the Directors of the West India Company, and on June 14, 1656, an order issued, permitting the Jews to establish a "quarter" in New Amsterdam.

Honorable, Vigorous, Pious, Dear, Faithful: We have seen and heard with displeasure, that, against our orders of the 15th of February, 1655, issued at the request of the Jewish or Portuguese nation, you have forbidden them to trade to Fort Orange and the South River; also the purchase of real estate, which is granted to them without difficulty here in this country; and we wish it had not been done, and that you had obeyed our orders, which you must always execute punctually and with more respect; Jews or Portuguese people, however, shall not be employed in any public service (to which neither are they admitted in this city), nor allowed to have open retail shops; but they may quietly and peacefully carry on their business as before, and exercise in all quietness their religion within their houses, for which end they must without doubt endeavor to build their houses close together in a convenient place on one or the other side of New Amsterdam—at their own choice—as they have done here.—(*Ecclesiastical Records of the State of New York*, p. 352, Directors to Stuyvesant, 14th June, 1656.)

When Stuyvesant harried the Baptists, Lutherans and Quakers to the point of deciding to quit the colony, he was similarly reversed, and rebukingly reminded that the tolerance of the home Netherlands contributed largely to their commercial prosperity.

Your last letter informed us that you had banished from the Province and sent hither by ship a certain Quaker, John Bowne by name. Although we heartily desire that these and other sectarians remain away from there, yet, as they do not, we doubt very much whether we can proceed against them rigorously without diminishing the population and stopping immigration, which must be favored at a so tender stage of the country's existence. You may therefore shut your eyes, at least not force people's consciences, but allow everyone to have his own belief, as long as he behaves quietly and legally, gives no offense to his neighbors and does not oppose the government. As the government of this city has always practiced this maxim of moderation and consequently has often had a considerable influx of people, we do not doubt that your Province, too, would be benefited by it.—(*Ecc. Records*, p. 530, Directors to Stuyvesant, April, 1663.)

The revision of the acts of New Amsterdam, in other words, by a commercial company, which gave money making precedence over racial or religious conceptions, greatly increased the diversity of New Amsterdam's population. The New England colonies narrowed their membership



Church of St. Nicholas, Reformed Dutch, erected in the Fort in 1642. From drawing by Labadist Travelers in 1679. The third church building in New York. First (1628), and second (1633), elsewhere exhibited.

to those who were in complete accord with the local government, but the difference between Stuyvesant's views and those of the Directors whom he represented was often as wide as the sea that separated them, and a review by the Old World authorities might reverse the intolerant orders issued in the New.

The conditions of Europe in the seventeenth century impelled many to emigrate, even when they could not take with them a company of kith and kin. Philip Gérard, the first inn-keeper of New Amsterdam, for instance, is supposed to have left Paris to escape the unwelcome military service of the Thirty Years War; and the Scotchman, William Paterson, believed to have been the founder of the Bank of England, and who was a large landholder in this city a few years after the English occupation, is supposed to have left Scotland as a result of the Conventicle Act of 1664. The revocation of the Edict of Nantes, in 1685, brought so many persecuted Huguenots to the city that they erected a church in 1688.

The conditions of Europe in the eighteenth century resulted in even larger migration from the Continent and to America.

New York State and New York city received especial immigration from the Palatinate in the first decade. Of this immigration the "Ec-

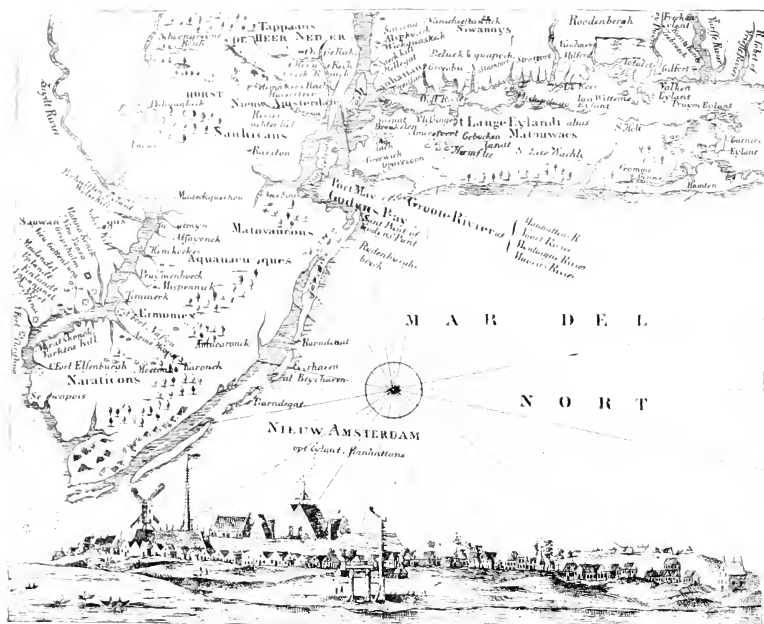
clesiastical Records of the State of New York," Vol. III, gives a detailed and most interesting account.

There was little direct migration from the Palatinate to America, most of the Germans who came having first landed in England, and been sent, at British expense, to colonize the Mohawk Valley, as a barrier to the inroads of the French from the north.

The primary cause of their migration to England is picturesquely stated in a catechism published in London in 1709:

The French having made themselves masters of Alsatia and taken all the strong towns on the Lower Rhine some years ago, have almost every year since invaded their country with fire and sword, burning and destroying all before them; more especially, about two years since, the Marschal de Villars and his merciless army reduced it to a perfect wilderness, not leaving the poor Palatines so much as a house to hide their heads in, nor hardly clothes to cover their nakedness, so that, laboring under these misfortunes, Her Majesty of Great Britain, out of her Christian clemency and tenderness, invited some thousands of them into England, where they are well provided for.—(*Ecc. Records*, p. 1818.)

In June, 1709, there were 6,520 Palatines in England, and the increase of their numbers aroused a spirited and protracted debate in the House of Commons. The interest of the laboring classes was invoked to stop their incoming, and answering articles were written to prove the foreigners would not "abate the wages of the poor or deprive them of any employment which they had before."



With a view of New Amsterdam, (now New York) A. D. 1656.  
 Copied from A. Vander Donck's Map, for D. T. Valentini's Manual 1852.

Courtesy of Harper Brothers.

Belfry of Bark Mill of 1628.

But the warmest friends of the Palatines, with those who opposed the open door policy, were agreed that they should not be concentrated in London and its neighborhood.

As early as 1708, therefore, an order of Council was made for naturalizing and sending certain of the Palatines to New York. Joshua Kocherthal, a "High German Minister," was sent with them, their passage and his being paid, and for his pastoral care of them a glebe, "not exceeding 500 acres," and a grant of £20, for the purchase of books and clothes, was allowed. At least two separate shipments set sail from England, and the second, arriving in June, 1710, encamped on "Nutten Island," now Governor's Island. Their remaining number was 2,227, hundreds of the 3,000 having died on the stormy passages.

While their ultimate destination was the Mohawk Valley, the Palatines all remained in New York city for a pe-

riod, where they became a considerable care to the authorities; and many of them permanently remained here. The Rev. John Frederick Haeger, a missionary of the Society for Propagating the Gospel in Foreign Parts, was given pastoral charge of those who were not Lutherans, and in a letter of date October 28, 1710, he describes his services at the City Hall:

"I have several times celebrated the Holy Communion, at which occasion I counted up 600 members; of these I instructed fifty-two in the fundamentals of our religion according to the Church Catechism; among them were thirteen Papists. Since my arrival I have married four couples, and by baptism incorporated eight children into Christ and His Church. Many of the people died at sea, and here, through fever; so that the number of the survivors amount to about two thousand. At present all of the people, except a few sick ones, who remain here during the winter, have been shipped up the river to a certain tract of land.—(Ecc. Records, p. 1872.)

In 1718 there were 2,780 Palatines in New York State; and in New York city and places adjacent 150 remained.

Among these was John Peter Zenger, who became an apprentice of William Bradford, the first printer and publisher in the city. In 1734 Zenger, as a representative of the people's rights, began to issue a newspaper, in competition with *Bradford's Gazette* of 1725, and Zenger's trial and acquittal for libeling Governor Cosby established the liberty of the press in New York.

A generation later the Palatines were to do another great service to New York, for it was from the later Palatine immigration that the permanent establishment of Methodism in America sprang.

The very narrowness of the Plymouth colony, moreover, increased the racial diversity of New York. The Englishmen, Richard Smith and Francis Doughty, for example, in 1642, sought a new home in New Netherland, because they were weary of intolerant annoyances by the New Englanders.

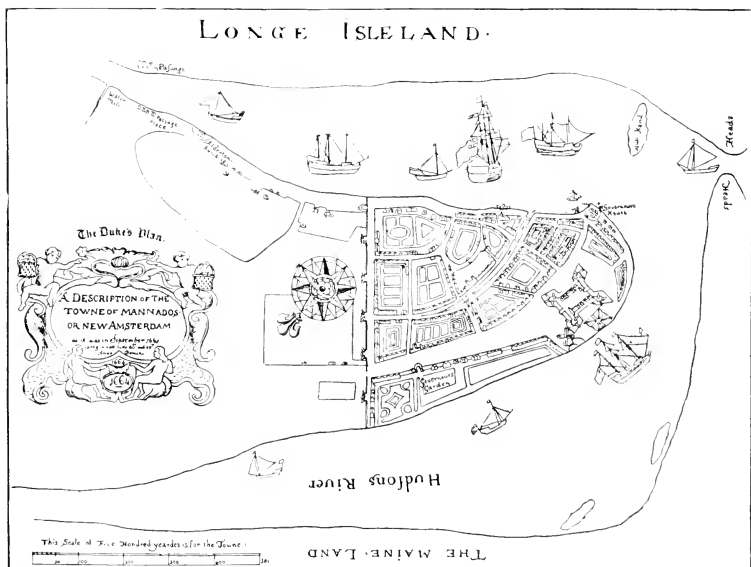
Many causes thus worked in combination, from the very earliest days, to gather on Manhattan Island men of many a nation.

Of the extent of this diversity early

visitors made marveling and interesting record.

Father Jogues, a French Roman Catholic priest, rescued in 1644 from the Mohawk Indians, and brought to New Amsterdam, reports that he then administered the sacrament of penance to a Portuguese woman and an Irishman. A year or two later an Italian priest followed him. Thus in addition to the Dutch, Walloons, French, Germans (e. g., Burger Jorissen), Swedes (e. g., Hage Bruynsen), Danes (e. g., Dirck Volckertsen), Scotch (e. g., Andrew Forrester) and English (e. g., Thomas Hall and George Holmes), within the first twenty-five years of the city's history at least four other nationalities were represented. Father Jogues, in fact, says that the director-general told him that eighteen languages were spoken on the island in 1644.

In 1652 the slave trade, whose beginnings date from the very commencement of the city, received a special impetus, and negroes were so rapidly added that they constituted one-sixth of the population at the time of the Revolution. In 1746 they num-



Courtesy of Harper Brothers.

bered 2,444 in a total population of 11,723.

Between 1748 and 1768 the Scotch and Germans became sufficiently numerous to erect and conduct special churches for their respective nationalities.

Alike under Dutch rule and English rule, therefore, oldest New York was a composite and heterogeneous population, and there is every likelihood that the complaint of Governor Dongan, in 1684, to the Board of Trade, could have been fitly used by some of his successors:

For the past seven years there have not come over to these provinces twenty English, Scotch or Irish families. On Long Island the people increase so fast that they complain for want of land, and many remove thence to the neighboring provinces. Several French families have lately come from the West Indies and from England, and also several Dutch families from Holland, so that the number of foreigners greatly exceeds the King's natural born subjects.

New York is not today an American city; in Dutch days it was not wholly Dutch; under English rule it was not mainly English.

#### THE PRE-REVOLUTIONARY CHURCHES.

Extending the term "Pre-Revolutionary" to the inauguration of Washington, the following communions, now at work in New York, originated their activities in "Oldest New York":

Reformed Dutch, Lutheran, Protestant Episcopal, Jewish, Society of Friends, Presbyterian, Baptist, Moravian, Methodist and Roman Catholic. The churches of these communions, in 1767, as shown by Ratzen's map, were eighteen in number, to somewhat less than 20,000 of population.

In the following year Wesley Chapel was erected, and eight years later the first Roman Catholic church was incorporated.

The beginnings of nearly all these communions and churches were so correlated with racial conditions that a sketch of them is necessary to a proper understanding of the contrasts of then and now.

The story will illustrate, at the same time, the struggle for religious liberty.

Religious work in the New World was far from the thought of Hendrick Hudson as he sailed past Manhattan Island in 1609; he was after a short-

cut to East Indian spices. Equally little was it in the thought of Adrien Block, when he erected the first white man's habitations in 1613 and 1614. Nor is there any trace of anything but trade in the history of Fort Manhattan, the stockade erected about 1614, and which was displaced by Fort Amsterdam in 1626. Permanent residence in the New World was not in the thought of the New Yorkers of 1600 to 1621. The original fort was a stockade of traders—not a protection for home makers.

When, however, the West India Company undertook a colonial administration of New Amsterdam, religion at once took its proper place in the thoughts of the overseers.

The Diaconate, in the person of the Ziekentroosters, or comforters of the sick, began work in the same year as the builders of the larger fort, 1626; and two years later the Rev. Jonas Michaelins arrived, and in the loft of the horse mill located on the Slyck Steegh, later "Dirty lane," "Mude street," and Mill street, now South William, most probably at numbers 32 to 34, organized the first church on Manhattan Island. He there administered the sacrament, according to the ritual of the Reformed Church of Holland, to about fifty communicants. The loft of the tanning mill was fitted, from the first, for this congregation, and a belfry, in which bells captured from Porto Rico were hung, was attached. The belfry shows plainly in Justus Danckers' Amsterdam etching of New Amsterdam as in 1650. The body of the "house of the tanner" is not visible, but the belfry of Christianity's New York beginnings is.

Five years after the arrival of Michaelins a simple wooden structure was erected on Perel straat, now Pearl street, and this was the first complete church building on our island. A parsonage and stable adjoined. According to Dr. Corwin, the church occupied the lot now known as 100 Broad street, between Bridge and Pearl; according to Mr. Albion M. Dyer, the lots now known as 33 to 35 Pearl street; and according to Mr. J. H. Innes, the latest and most minute authority, 39 and part of 37 Pearl street.



Mr. Innes' map appears to the writer to be conclusive in all particulars.

The plate on the preceding page shows, according to Mr. Innes, both the belfry of the old church and the general appearance and dimensions of the new. In neither of them could there have been any approach to æsthetics, and Mr. Innes' words concerning the horse mill loft can fitly be quoted as applying to both, though Dominic Bogardus was in charge when the church of 1633 was erected:

Each Dominie Michaelius and his congregation must have often found themselves contrasting painfully the new conditions surrounding them with the old. Among the men and women who met here to worship, there were those who remembered the Oude Kerk—the old church—of Amsterdam, with its thirty environing chapels, dark with the very richness of their stained glass adornment, and where a score of many branched lustres shed a soft light on the benches of the grave magistrates of the city, and on the marble tombs of great men who had died for their country on land and sea, in the just unfinished war for Dutch independence; others had memories of the great church of St. Lawrence at Rotterdam, looking down majestically upon the placid canals which environed it, and upon the statue of that giant of intellect, Erasmus; some had listened to the chiming of the four hundred bells of the "New Church" of Delft, or had contemplated with reverence the tomb of William the Silent in that famous edifice; some had worshipped in the cathedral of Antwerp, the lofty and solemn Gothic arches of which were a sermon in themselves. Now, from the windows of their unadorned loft over the bark mill on the edge of Blommaert's Vly, they looked northward over a rough pasture-land gently sloping up to a low ridge of hills, where the trees which then covered the Pine Street and Cedar Street of today were gradually disappearing under the axes of negro wood choppers; looking to the east, between them and the East River shore, and upon the broad river itself, and in the Long Island forests beyond, no signs of human life were discernible, unless perchance an Indian canoe or two paddled along the shore; only to the southwest, across the narrow swamp which intervened, a few thatched cottages clustered around the slowly rising walls of the Fort.

*"New Amsterdam and Its People," J. H. Innes, c. 18, Scribner's Sons, 1902, p. 156.*

For nine years the modest Pearl street structure sufficed for the little congregation, but in 1642 Governor Kieft made up his mind to have a new one, and to plant it within the fort.

The horse mill was now "the negroes' plantation," and the "mean barn of a church" on Pearl street was to become a lumber house for the West India Company.

At the wedding of Dr. Kiersted, the German physician of the colony, in the autumn of 1642, to Dominic Bogardus's step-daughter, Director Kieft presented his plan to the happy people, "after the fourth or fifth drink; and he himself, setting a liberal example, let the wedding guests sign whatever they were disposed to give toward the church. Each, then, with a light head, subscribed away at a handsome rate, one competing with the other, and, although some heartily repented it when their senses came back, they were obliged nevertheless to pay."

In vain did the people claim that their subscriptions had been procured by questionable methods, and that the Director, against their desires, had placed the church within the fort, where it "cut the wind off from the (grist) mill."

Kieft and Bogardus, enemies at last, though friends on the wedding day of 1642, both perished in the wreck of the Princess, in 1647, when on their way to give account of themselves in Amsterdam; and the people, rid of their unpopular Director, used the church of St. Nicholas throughout the days of Dutch domination, and for a quarter of a century after the British had taken possession.

About 1690, however, the British authorities desired to use it exclusively for garrison purposes, and from 1693 to 1741, when it was destroyed by fire, it was known as "The King's Chapel," and the liturgy of the Church of England supplanted the liturgy of the Church of Holland. It had, however, been meantime rebuilt by Colonel Fletcher.

After Col. Fletcher had obtained of the Dutch to build themselves a church in the town, he pulled down the old one in the Fort, and in



FORT GEORGE from Water Front.



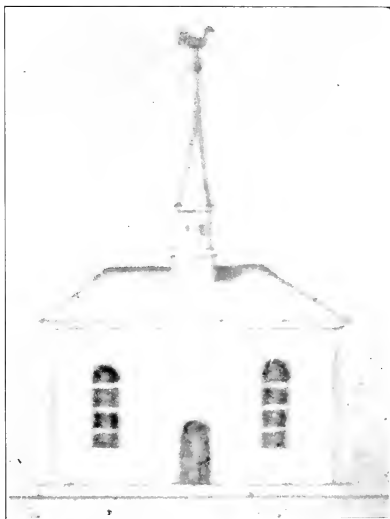
its room built a chapel for the use of the Garrison and his own family, which chapel, after his removal from the Government, remained at sometimes neglected, and at times converted into a store house for fire wood till the arrival of his Excellency Brigadier Hunter, who soon repaired and beautified it, and caused divine service to be constantly performed in it by the Reverend Mr. Sharpe, chaplain to the forces; which gave great satisfaction to the Church of England, and especially such who wanted accommodation in Trinity Church, where pews are not to be purchased but at a very high rate, and which now they need not do, having now a place of worship to resort unto where all degrees are seated without price or reward.—(*Ecc. Records*, pp. 2017-2018, Gov. Hunter's Friends to the Bishop of London, 1714.)

Spencer Trask, in his interesting account of Bowling Green, puts the cost of the original church at \$1,000, and the size 72x52, with a height of 16 feet.

Jewish, Lutheran, Baptist and Quaker worship would all have been openly established in New Amsterdam before the English marched into its fort but for the determined opposition of Director Stuyvesant, and the less overt opposition of the clergy.

As it was, the Dutch Reformed body was the only legal communion when Governor Nicolls took possession of the fort and city. The Lutherans, October 4, 1653, had petitioned for liberty of worship, and Johannes Ernestus Goetwater was sent from Holland in 1656 to look after them. But Stuyvesant deported him, and refused to incorporate a Lutheran church. The West India Company thus sustained his action:

Honorable, Worshipful, Pious, Dear, Faithful: We have decided absolutely to deny the request made by some of our inhabitants, adherents of the Augsburg Confession, for a preacher and free exercise of their religion, pursuant to the custom hitherto observed by us and the East India Company, on account of the consequences arising therefrom; and we recommend to you also not to receive any similar petitions, but rather to turn them off in the most civil and least offensive way, and to employ all possible but moderate means in order to induce them to listen, and finally join the Reformed Church, and thus live in greater



TRINITY LUTHERAN CHURCH.

Broadway and Rector street, 1729. From an old drawing of elevations of churches in New York as in 1744.

love and harmony among themselves.—(*Ecc. Records*, p. 324, Directors to Stuyvesant, March 12, 1654.)

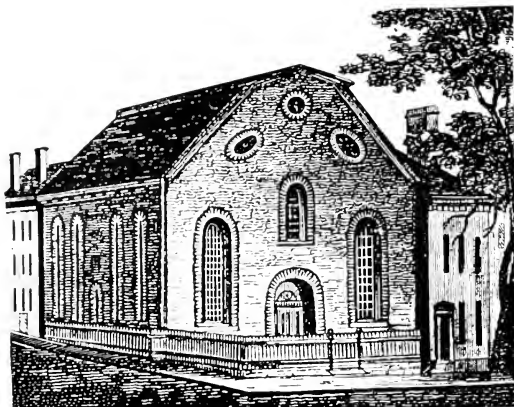
From one point of view this decision was justifiable; there were only 120 houses and 1,000 people in the city, and one church was enough. But Stuyvesant's objections and the West India Company's action were not connected with the overlapping problem.

The articles for colonization and trade in New Netherland of 1638 had thus spoken on the subject of religion:

Inasmuch as it is of the highest importance, that, in the first commencement and settlement of this population, proper arrangement be made for Divine worship, according to the practice established by the government of this country, Religion shall be taught and preached there according to the Confession and formularies of union here publicly accepted in the respective churches, with



The Hills of Today from the Same Point.



FRANKFORT STREET CHURCH.

German Lutheran Church, Frankfort and William streets, 1767; used till 1821. Dutch and German churches consolidated 1784 owing to destruction of Broadway Dutch Lutheran Church in fire of 1776. Moved to Walker street, 1821. Now in former First Baptist Church, Broome and Elizabeth streets, since 1859.

which every one shall be satisfied and content; without, however, it being inferred from this, that any person shall be hereby in any wise constrained or aggrieved in his conscience, but every man shall be free to live up to his own in peace and decorum; provided he avoid frequenting any forbidden assemblies or conventicles, much less collect or get up any such; and further abstain from all public scandals and offenses, which the magistrate is charged to prevent by all fitting reproofs and admonitions, and if necessary, to advise the Company, from time to time, of what may occur there herein, so that confusions and misunderstandings may be timely obviated and prevented.—(*Ecc. Records*, p. 120.)

In the charter of patroonships of 1640 is the following more explicit direction:

No other Religion shall be publicly admitted in New Netherland except the Reformed, as it is at present preached and practiced by public authority in the United Netherlands; and for this purpose the Company shall provide and maintain good and suitable preachers, schoolmasters and comforters of the sick.—(*Ecc. Records*, p. 130.)

When Stuyvesant was installed as Director-General he made oath, as the clergy reminded both him and the Directors of the West India Company, to enforce this regulation. The New Amsterdam clergy were anxious that it should be enforced, and urged the home Classis of Amsterdam to assist them in holding the West India Company to its original instructions. In 1653 Revs. Megapolensis and Drisius are found writing to the Classis of Amsterdam as follows:

\* \* \* On the 4th of October last, it happened that certain Lutheran residents here prepared and presented a certain request to our Governor (asking for) permission to call a Luth-

eran Minister out of Holland, and also to organize separately and publicly a congregation and church. This would tend to the injury of our church, the diminution of hearers of the Word of God, and the increase of dissensions, of which we have had a sufficiency for years past. It would also pave the way for other sects, so that in time our place would become a receptacle for all sorts of heretics and fanatics.

Observe that these petitioners have not only twice before made this request of our Governor, but have also addressed letters to their Mightinesses, the States of Holland, and to the Hon. Directors of the West India Company. Therefore it is our humble and earnest request that your Rev. body will use your influence with the Hon. Directors of the Company, that they may so provide and determine that the project of our Lutheran friends may be rejected, and thus the welfare, prosperity and edification of the church in this place may be promoted. For as long as no other religion than the Reformed has been publicly allowed, all who wish to engage in public worship come to our service. By this means it has happened that several, among whom are some of the principal Lutherans, have made a profession of religion, and united with us in the Lord's Supper. We have communicated these matters to the Hon. Directors (Heeren majores), in whom we have the greatest confidence, but we request your Rev. body occasionally to refresh their memories, less through want of proper attention to the subject, the requested permission should be given.

Our Governor here is zealous for the Reformed Religion, and would rather relinquish his office than grant permission in this matter, since it is contrary to the first article of his commission, which was confirmed by him with an oath, not to permit any other than the Reformed doctrine.—(*Ecc. Records*, pp. 317-318.)

To this communication the Classis of Amsterdam made reply:

\* \* \* This grieves us. But you have acted very well and prudently in that you have not only attempted to hinder their purpose through your

Hon. Governor, but have also transmitted to the Hon. Directors your complaint, (asking them) not to grant their request. At the same time you have requested our Classis to lend you their helping hand.

\* \* \* They have notified us that they have refused the request of the Lutherans in every particular, and have resolved to tolerate no other (public) exercise of divine worship in New Netherland except that of the true Reformed Religion. Hence we do not doubt but that the Reformed Doctrines will remain unembarrassed, and be maintained without being hindered by the Lutherans, and other erring spirits.—(*Ecc. Records*, p. 323, February 26, 1654.)

Stuyvesant's prohibition of the Lutheran worship was therefore on doctrinal grounds, and the statement of Mr. Roosevelt, in his history of New York, that there was "complete" tolerance here, is hardly justified. The Synod of Dort had been held only only ten years before the commencement of services in the loft of the bark mill, and *Cujus regio, ejus religio*, liberally rendered, "Faith and flag go together," was applied by Stuyvesant, as afterward by Fletcher, the English Governor.

But while the Directors of the West India Company sustained Stuyvesant and the clergy in 1654, they evidently designed to hold Stuyvesant closely to the instructions of 1638, which charged the magistrate "to advise the company from time to time of what (might) occur, so that confusions and misunderstandings (might) be timely obviated and prevented," whenever the "Confession" was threatened.

On February 1, 1656, the Director issued a placat on Conventicles, which went beyond the letter of the instructions of 1638, reading as follows:

The Director-General and Council have been credibly informed that not only conventicles and meetings have been held here and there in this Province, but also that unqualified persons presume in such meetings to act as teachers, in interpreting and expounding God's Holy Word, without ecclesiastical or secular authority. This is contrary to the general rules, political and ecclesiastical, of our Fatherland; and besides, such gatherings lead to trouble, heresies and schisms.

Therefore, to prevent this, the Director-General and Council strictly forbid all such public or private conventicles and meetings, except the usual and authorized ones, where God's word, according to the Reformed and established custom, is preached and taught in meetings held for the religious service of the Reformed Church, conformably to the Synod of Dort, which is to be followed here, as in the Fatherland, and in the other Reformed Churches of Europe; under a fine of one hundred

pounds Flemish (\$240), to be paid by all who, in such public or private meetings, except at the usual authorized gatherings on Sundays or other days, presume to exercise, without due qualifications, the duties of a preacher, reader or chorister; and each man or woman, married or unmarried, who is found at such a meeting, shall pay a fine of twenty-five pounds Flemish (\$60).

The Director-General and Council, however, do not hereby intend to force the consciences of any, to the prejudice of formerly given patents, or to forbid the preaching of God's Holy Word, the use of Family Prayers, and divine services in the family; but only all public and private conventicles and gatherings, be they in public or private houses, except the already mentioned usual, and authorized Religious services of the Reformed. And that this order may be better observed, and nobody plead ignorance thereof, the Director-General and Council direct and charge their Fiscal, and the inferior Magistrates and Schouten, to publish the same everywhere in this province, and to prosecute transgressors; inasmuch as we have so decreed this for the honor of God, the advancement of the Reformed services, and the quiet, unity and welfare of the country generally.—(*Ecc. Records*, pp. 343-344.)

That the above placat was displeasing to the directors of the West India Company, and that Stuyvesant, whether of his own motion or through the instigation of others, was less tolerant than the home authorities designed him to be, is proven by the following:

We would also have been better pleased if you had not published the placat against the Lutherans, a copy of which you sent us, and committed them to prison, for it has always been our intention to treat them quietly and leniently. Hereafter you will therefore not publish such or similar placats without our knowledge, but you must pass it over quietly and let them have free religious exercises in their houses.—(*Ecc. Records*, p. 352, Directors to Stuyvesant, 14th June, 1656.)

Following this letter the Lutherans presented a new petition, October 24, 1656, but it was refused on the very same day; a month later Stuyvesant enforced the placat of February 1, by imprisoning William Hallett and William Wickendam, Baptists; and July 14, 1657, the burgomasters and schepens, at the instance of Megapolensis and Drisius, petitioned Stuyvesant and the Council to prohibit Johannes Ernestus Goetwater from carrying out his intention of ministering to the Lutheran congregation, and from delivering his letters from the Lutheran consistory at Amsterdam. The petition concluded: "We request that measures may be found by which the true Reformed religion may be maintained and all other sects excluded."



COENTIES SLIP in the Dutch Times.

That the early Dutch were tolerant to Calvinistic communions other than the Reformed Church of the Netherlands is proven by the Council minutes of 1641, according to the Presbyterians of Newtown, L. I., "free exercise of their religion."

But they were intolerant of other equally Protestant Christian conceptions, and it is a mistake to pedestal them as possessing the comity ideas of the present day.

Goetwater was at last actually deported, and the Directors, in 1658, sustaining and condemning Stuyvesant's action in the same breath, suggested such modifications to the baptismal formulary as would remove the Lutheran objection to its use.

Along these lines only did tolerance have any further growth during the Dutch occupation.

They were men of large mold in many regards, these seventeenth century directors, dominies, burgomasters and other Christian brethren; but they did not have twentieth century souls; and the stars in their courses have fought against their most cherished ideals, as against those of Paul Kruger in our day.

The petition of Megapolensis and Drisius, in 1657, moreover, contained a sentence of unconscious prophecy: "Strife in religious matters produces confusion in political affairs."

During the brief restoration of the Dutch to "New Orange," August 6, 1673, to November 16, 1674, they restricted the choice of magistrates to "the wealthiest inhabitants, and them only of the Reformed Christian re-

ligion," and here, as in Albany, they required the Lutherans to comport themselves "peaceably and quietly, without giving any offence to the congregation of the Reformed religion, which (was) *de hooft Kereke*—the State church." During the greater part of this second occupation of the city the Dutch suspended Fabricius, the Lutheran minister, from exercising the functions of his office, on the ground that he had not a license.

The tendency of all this was to divide the people, and the bitterness of the clergy toward one another was so marked that Rev. Charles Wolley, chaplain of Governor Andros in 1680, says they acted as "shily and uncharitably as if Luther and Calvin had bequeathed and entailed their violent and bigoted spirits upon them and their heirs forever."

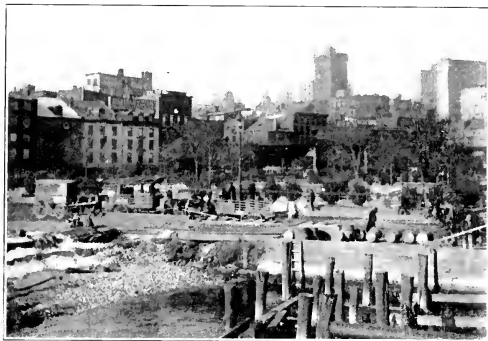
When the Leislerian rebellion came its confusions were undoubtedly increased by strife in religious matters.

The English flag was no sooner run up than the Lutherans renewed their petition, and Governor Nicolls, December 16, 1664, gave permission to send for a minister.

The congregation so established, after migrations, consolidations and separations, is now located in the former building of the First Baptist Church, at Broome and Elizabeth streets, and is known as St. Matthew's. The first Lutheran church building stood on ground without the gate of the city, and was destroyed during the occupation by the Dutch in 1673. In lieu of the old church and lot the congregation received by royal decree, on the final return of the English, a piece of ground, "four rods square," on the corner of Broadway and Rector street, and by petition to Governor Dongan in 1684 it was exempted from taxation like those of the "Caluinest opinion." The new

COENTIES SLIP, 1904

Looking toward the site of Fort Amsterdam, west of Produce Exchange.



church on the Broadway site appears on Rev. John Miller's map of the city, 1695, with a parsonage adjoining it on the north. It is also mentioned in a petition for a confirmatory patent to Governor Dongan, who left the city in 1688.—(*Ecc. Records*, p. 1437.) A new church was dedicated in 1729, but this structure was burned in 1776, and only an outline drawing of its front elevation remains. Money to build the earliest church was raised in part from the South River (Delaware River) colony of Lutherans, a permit having been issued in 1671 by Governor Lovelace for this purpose.

The permit papers of St. Matthew's, signed by Governor Nicolls, a renewal permit of 1668, after the arrival of Jacobus Fabricius to be their minister, and signed by Richard Lovelace, and a building permit of 1671, also signed by Richard Lovelace, have all come to light within the past year, and are in a perfect state of preservation. Of these only the last is to be found in "Ecclesiastical Records of the State of New York."

A copy of the other documents is before the writer at the present moment, but, in fairness to the owner, who desires to sell them, no direct quotations are made.

The Federation might fitly be the possessor of them if its resources permitted, for they are the first fruits of the enlarged religious liberty that followed the English occupation, and federation is the next step after liberty, as unity is the next after federation.

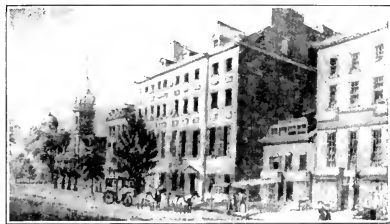
The following bears no date but was presented to the authorities during Dongan's administration:

The humble Peticon of the Decons of the Lutrens yr. Church. Humbly Sheweth:—That your Peticoners was and had allowance and Priveledge to build and erect a Church for our publicke youse on Ground without ye Gate of this City and in order thereunto did erect and build thereon: and afterwards when Gour. Colue came was forst to Remove and Breake Down wtt. was erected and built on said Ground, and in Lew thereof, your peticoners was allotted and allowed ye Peice of Ground within ye Gate where ye Erected Church now stands and house adjacent and had a Patent thereon, but it happens to be mislaid.

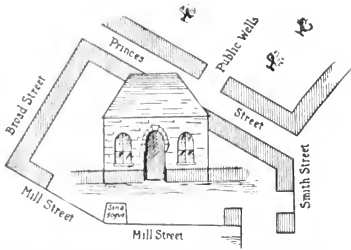
Your humble Peticoners most humbly Request a Letter or Patent of Confirmation for ye Premises and for ye Charge thereof shall willingly Compute and pay ye same.—(*Ecc. Records*, pp. 1436-1437.)

The above proves that the Lutherans had renewed difficulties during the brief reoccupation of the city by the Dutch. The original name of their congregation is said to have been Trinity. It is possible that its earliest building was on the site of the present Trinity Church.

It was on the site of the Lutheran



CITY HOTEL, TRINITY AND GRACE PROTESTANT EPISCOPAL CHURCHES, 1835. Grace Church occupying site, Broadway and Rector streets, of Trinity Lutheran Church, burnt in 1776.



*Sketch of the first synagogue erected for the congregation made from memory by an old resident.*

church building that Grace Protestant Episcopal Church erected its first edifice in 1805.

In 1707 the German Lutherans, who had gone out from the Dutch in 1750, and occupied a refitted brewery in the "Swamp," erected their own structure at Frankfort and William streets, and the burning of the place of worship of the Dutch congregation in 1776, followed by the hardships of the War of the Revolution, led to the uniting of these two congregations in 1784. In 1801 an English offshoot located at Mott and Cross streets, the parent of St. James' Lutheran Church, Madison avenue and Seventy-third street.

In 1672 the Jewish population of New York was so large that the Jewish burying ground, at Oliver and Chatham streets, was acquired.

The Jews had before this petitioned for liberty of worship to the English authorities, but had been denied. It was not till 1697 that their first synagogue was erected. By this time the population of the city was nearing 5,000, and the tolerance of the town was cast in larger mold.

Governor Hunter, in a letter of 1712, puts the population of New York County, in 1703, at 4,436 persons, and in 1712 at 5,840. He calls it an imperfect computation, the people "being deterred by a superstition that the sickness followed upon the last numbering of the people."

The third congregation to open public worship in New York was the Huguenot, of 1688, which built its first structure on "Marketfield" street, now New street, in the rear of the present Produce Exchange, to accommodate the refugees from St. Chris-

topher and Martinique of two years previous.

The church was built in the street commonly "known by the name of Petticote Lane, butting northerly to the said street, Southerly to the ground of Jasper Nissepat Dece'd, Westerly to the ground of Isaac De fforest Dece'd, and Easterly to the Ground of Henry Van ffeurden, being in Length forty Eight foot Nine Inches & in Breadth in the ffront Twenty Seven feet Seven Inches and in the rear Twenty Eight foot Six inches, of which breadth on the West side from the front to the rear is taken off and reserved three foot & three Inches for a Comon Alley."—(*Ecc. Records*, p. 1528.)

In 1703 the congregation, now l'Eglise du Saint Esprit, outgrowing the first, erected a new building on Nassau street, between Pine and Cedar.

Lord Cornbury, in transmitting the act of assembly, giving them liberty to acquire up to 200 feet square, said the congregation was much enlarged and had "behaved themselves always well toward the Government." Nevertheless it was not allowed to incorporate during the days of "Oldest New York," being treated as a "dissenting" congregation. That privilege was confined to the Dutch and Episcopal churches, as will later appear. Nor did the church escape desecration during the Revolutionary War, when it was used as a storehouse.

Originally the church used the forms of the French ritual, but in 1804 it became Protestant Episcopal in all regards. In 1741 the Pine street building was repaired; in 1834 a new structure was erected at Franklin and Church streets; in 1866 yet another building was occupied on West Twenty-second street, between Fifth and



THE FRENCH CHURCH in Pine Street, corner Nassau, 1703, preceded, 1688, by building on New Street. Congregational, l'Eglise du Saint Esprit now at 45 East Twenty-seventh Street.

Sixth avenues; and finally, in 1900, the new church on East Twenty-seventh street, near Fourth avenue, was built and dedicated. There were Huguenot men of note among the earliest settlers; one of them, Dr. Johannes La Montagne, was the adviser of Director Kieft; and the accomplished Michaelius, for their benefit, read the communion service and manuscript sermons in French; but the Huguenot worship became independent only after the English assumed control. Thus there were for a time three liturgies in use in the Church of St. Nicholas—the Dutch, the Anglican and the Huguenot.

L'Eglise du Saint Esprit has always been alert in its ministry to French immigrants, and its most recent enterprise, and one of its best, is the Huguenot Home, 250 West Fifty-fourth street, which gives a shelter to French girls.

Governor Dongan's report to the Board of Trade, in 1684, already quoted, throws light upon religious conditions also. He says:

Every town ought to have a Minister.

New York has, first, a Chaplain belonging to the Fort, of the Church of England; secondly, a Dutch Calvinist; thirdly, a French Calvinist; fourthly, a Dutch Lutheran. Here be not many of the Church of England; few Roman Catholics; abundance of Quakers, preachers men and Women especially; Singing Quakers; Ranting Quakers; Sabbatarians; Anti-Sabbatarians; some Anabaptists; some Independents; some Jews; in short of all sorts of opinions there are some; and the most part of none at all.

The Great Church which serves both the English and the Dutch is within the Fort, which is found to be very inconvenient; therefore I desire that there may be an order for their building another, ground already being layed out for that purpose, and they wanting not money in store where with all to build it.

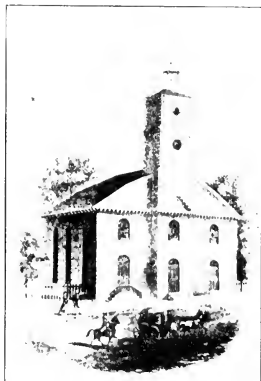
The most prevailing opinion is that of the Dutch Calvinists.

It is the endeavor of all persons here to bring up their Children and servants in that opinion which themselves profess; but this I observe, that they take no care of the conversion of their slaves.

Every Town and County are obliged to maintain their own poor, which makes them be so careful that no vagabonds, beggars, nor idle persons are suffered to live here.

But for the King's natural-born subjects that live on Long Island and other parts of the Government I find it a hard task to make them pay their Ministers.—(*Ecc. Records*, pp. 879-880.)

Governor Dongan was himself a Roman Catholic, and left New York immediately on hearing of the replace-



OLD GARDEN STREET DUTCH CHURCH.  
1693.

41-51, Exchange place. "Adorned with a small organ," the first in New York, a gift from Gov. Burnet, 1727. Church restored 1766 and occupied till 1807. Used for earliest services of Trinity Church, and installation of Wm. Vesey, first rector. Known as "South Church," 1769-1813. Congregation now Madison avenue and Thirty-ninth street.

ment of the co-religionist, James II, by his daughter Mary and her consort, William, Prince of Orange. In Dongan's own house there was a private chapel, and here the first mass in Manhattan's history was celebrated. The charter which he gave to the people is the basis of the civic rights of New Yorkers today, and it is but justice to say that this Roman Catholic Governor was broader minded than some of his reactionary Protestant successors. A full century was to pass before the barriers to Roman worship, which became especially statutory in 1700, were fully removed.

The French Huguenot church was built while Dongan was yet Governor, and the English authorities, who had confessed the equity of the ownership of the Church of St. Nicholas by the congregation which had so sacrificed to build it, were now anxious to have its exclusive use.

In 1692, therefore, four years after Dongan departed, the "Dutch Calvinist" church bought lots on Garden street, east of Broad.

A petition for a free site had been presented to Governor Dongan in 1688, accompanied by a petition for a charter. Neither was acted upon. February 27, 1692, a lot on the north

side of Garden street, 180 feet front, 84 feet deep and 175 feet "on the back end," was conveyed by Samuel Bayard on a yearly rental of one shilling.

The proposition of building a church outside the fort had originated as early as 1680, among the Dutch themselves, but they were then divided among themselves, the majority holding that it should be erected by voluntary subscription, others standing for a public tax.

December 3, 1687, the voluntary plan was adopted, the subscriptions maturing July 1, 1688, 1689 and 1690; and qualified persons were appointed to "repair to the residences of the respective members" of the congregation, and inquire what each was willing to contribute "for such a necessary and God pleasing work."

It was the great growth of the city under English rule which gave success to the building of this church. There were at most 1,500 people in New Amsterdam; but the Bolting Act of 1678 increased the dwellings of New York, in sixteen years, from 384 to 983; the vessels of the export trade from 18 to 125; the cattle slaughtered tenfold; and the revenues of the city from 2,000 to 5,000 pounds. The decree of granting New York a monopoly in grinding flour and in packing both it and its products for export, was furnishing occupation to two-thirds of the increased population. The beaver of New Amsterdam's arms and the fur trade were not as successful promoters of population as the added barrels of New York's arms of 1682 and the flour trade. Stuyvesant's map of 1653, with the useless palisades along the Singel, or Wall street, as the northernmost boundary, was already outgrown. Three churches were not enough; and the Dutch church moved "uptown" to 41 to 51 Exchange place.

The new structure was occupied in 1693, and was used for three-quarters of a century; then, in 1700, it was restored, and it was one of the few churches escaping desecration during the Revolutionary War. During its restoration the congregation used a later "uptown" building of the Collegiate Church, the Nassau street, or

"Low Dutch," church; and this in turn found hospitality in the "High Dutch" building after the war.

In the year of the opening of the old Garden Street Dutch Church, and but five years after the departure of Governor Dongan, the Church of England became the "Established" or colonial Church.

That the English had been thirty years delayed in carrying out the intentions which they cherished from the first in this regard is shown by the secret instructions to Governor Nicolls of 1664.

These instructions applied immediately to New England, and to New Netherland when conquered.

The commissioners negotiating for the Dutch surrender were to be very careful "not to say or do anything to excite suspicion that they intended to make any alteration in their Church Government, or to introduce any other form of worship among them than what they have chosen." "They must frequent their churches and be present at their devotions," though they were also to have a chaplain of their own, "orthodox in his judgement and practice, who in your own families will read the Booke of Common Prayers and perform your devotions according to the form established in the Church of England, excepting only in wearing the surplice, which having never been seen in those countries, may conveniently be forborne at this time."

The commissioners were to be wary against any who seemed to side with them too soon in reference to "the establishing the Booke of Common Prayer, and it may be the Episcopacy itself." Such might be invited to the devotions of the commissioners as led by their chaplain; but "you shall let them know that you have no order from us, to make the least attempt, or to encourage alteration in the way they profess of religion till you have made some progress in your less difficult business." (*See, Records, p. 543.*)

The English sought first of all to solidify the political adherence and loyalty of the people. Unlike the Dutch in directness, they kept in abeyance their plans for an established church, and the subsequent religious confusions of the English crown delayed them far beyond their original plan.

The Duke's laws of 1665 specified: "Every inhabitant shall contribute to all charges, both in church and state, whereof he doth or may receive benefit, according to the equal proportion of his estate." And to prevent scandalous and ignorant pretenders to the ministry from entering themselves as teachers, all ministers were to be



authenticated by competent ecclesiastical authority, "upon which testimony the governor shall induce the said minister into the parish that shall make presentation of him as duly elected by the major part of the inhabitants (being) householders."

The actual connection of the government with the support of the Dutch services in the Church of St. Nicholas, however, was much less vigorous than these laws might have led its ministers to hope; their salaries soon fell into arrears, and had to be supplemented by special voluntary contributions, the most liberal of which came from Cornelius Steenwyck, the second wealthiest man in the city, and so favorably disposed to the Dutch Church that he afterward deeded to it a great part of his property. Jacob Leisler, the leader of the rebellion of 1689, was another of these voluntary subscribers.

By 1668 things had reached such a pass that Megapolensis, who is said to have advised Stuyvesant to surrender the city to the English, had not "the resolution to continue longer," though hoping that circumstances would alter.

The West India Company stigmatized him as "chicken hearted" at the approach of the English, and long withheld 2,000 florins, which were due him before the change of government.

By 1669 he had found that the English were as little ready to assist him as the West India Company:

We have several times spoken to our Governor, but he answers, if the Dutch will have divine services their own way, then let them also take care of and support their own preachers, and thus nothing is done for our salary. Time must show how it will turn out with us; meanwhile, we shall do our duty and attend to our service. I trust that God, who has hitherto taken care of me from my youth, when I relinquished Popery, and was thrust out at once from my inherited estate, will also henceforth take care of me during the short remainder of my life. I am now sixty-five years old and have been a preacher about forty years. Of this time I have been twenty-seven years here, and the remainder in North Holland. But a thought often occurs to me, and troubles me. It is, What will become of the congregation here, when I and Dominic Drisius are dead? Since they care so little for a decent support of their preacher, I cannot see how they will procure another.—(*Ecc. Records*, p. 602, Megapolensis to the Classis of Amsterdam, April 27, 1669.)

In 1670 appeal was made to Governor Lovelace to put the support of

the church upon the rates, but all that he did was to promise to

"take care that there shall be duly and Justly paid unto the said minister or his order, the Value of one thousand gilders, Hollands money, each Year; and Likewise that he shall have the accommodation of a convenient dwelling howse, Rent free, Together with his Provision of fire Wood Gratis." (*Ecc. Records*, p. 670.)

Governor Andros was instructed to put the Duke's laws of 1665 into operation on his arrival in 1674; and for a time it seemed likely that many of the wealthiest people of New Orange, which again had become New York, principally on the "points of freedom of religion and pressing in time of war," would leave it, departing with their families and property.

It was not a good time to start up strife in political affairs by interfering with religion. One of the articles of agreement at this second occupation was that the Lutherans should support their own poor. The Reformed Dutch had pulled down their church; if it was to be rebuilt they should bear the whole burden.

The Government therefore contented its sense of ecclesiastical propriety by paying the salary of the Anglican chaplain of the forces, and allowing the Dutch church to continue to raise the minister's salary by a semi-official tax.

But for the rebellion of Jacob Leisler it is questionable whether the English would have advanced the idea of establishment, in connection with the Church of England, within the seventeenth century.

Immigration from England, as is shown by Governor Dongan's report to the Board of Trade of 1684, was exceedingly meagre; and the number of people in New York who were natural-born subjects of the King was so small that, even had the governors all been Protestants and zealous churchmen, they would have felt that the cautionary advice of the secret instructions of 1664 still held good.

It was not till 1711 that the Dutch began to keep their church books in terms of pounds, shillings and pence, instead of guilders, and not before that period were the Dutch thoroughly Anglicized in political adherence, not to speak of religious attitudes.

As late as 1680 Dominie Nieuwenhuysen hoped that the civil authorities would "yet lend a hand to the support of the religious services and ministers"; but in 1690, the rebellion of Leisler having meantime occurred, Rev. Henry Selvyns was entirely willing to waive the matter of official support, the need of the hour being that "their Majesties" would "send over someone to take charge of this government who can heal the rupture, remove the cause of dissension and tranquillize the community. Otherwise," he added, "we have resolved to relinquish everything and return to Holland, or else, like Elias, hide ourselves in the wilderness, and administer the service of Christ *ultra Garantos et Indos.*" (*Ecc. Records*, pp. 755 and 1009.)

The Leislerian rebellion broke out immediately after the departure of Governor Dongan. Dongan was a Roman Catholic, and England had just passed through the revolution which deposed James II and seated William of Orange and Mary on the throne.

Leisler claimed that his purpose was to secure New York against the supporters of James II, and when Colonel Ingoldsby arrived, Leisler held the fort against him, claiming that he did not know whether Ingoldsby's soldiers were enemies or neutrals to the cause of the Protestant Revolution.

Jacob Leisler was a former deacon of the Dutch Church.

He was at first democratic and commanded the confidence of many of his fellow churchmen; but speedily became so dictatorial as to lose even the sympathy of his own pastor, Dominie Selvyns; and his leading opponent was Nicholas Bayard, an elder then in the service of the Dutch Church.

Leisler was probably at first sincere in thinking that the city was in danger of passing into hands unfavorable to William of Orange and Mary, but he so identified honest opposition with insincerity and intrigue that his later convictions were a mania.

Governor Sloughter's secret instructions as to liberty of conscience,

written in England, were as explicit as Leisler himself could have made them, and the Test Act, suspended by James II in 1685, and leading to the Revolution of 1688, was brought over by Sloughter and introduced into New York.

Leisler claimed to the last that his aim was "the establishment of the present government and the strengthening of the country against all foreign attempts," and however much he erred, his forgiveness of his enemies on the gallows, and his tender wish that the people would, "Christian-like, be charitable to the distressed families" of Milborne, his son-in-law, and himself, conduced to the quieting of the community. Though "Nothing became his course in the world like his leaving of it," the better citizens were not in the mood to fall asunder in religious contention, and Governor Fletcher, arriving the year after Leisler's execution, in his first address to the Assembly recommended that "provision be made for the support and engagement of an able minister."

No attention was paid to this first recommendation, but the Governor renewed attention to it on every possible occasion, and meantime assisted the Dutch clergy in getting back their



THE FIRST TRINITY CHURCH, 1698. Enlarged 1735 and 1737. "The situation of our Church is very pleasant, between two views on eminent ground. We have a large burying-place adjoining round it in good fence, and adorned with rows of lime trees, which will make a pleasant shade in a little time."—(The Vestry, 1709.)

congregations and recovering their arrearages of salary.

April 10, 1693, Fletcher's purposes came out into the daylight, when he said to the Assembly:

There are none of you but who are big with the privileges of Englishmen and Magna Charta, which is your right; and the same law doth provide for the religion of the Church of England.— (*Ecc. Records*, p. 1054.)

The Assembly were ready to proceed to enact the suggestions of the Governor if they could have a guarantee that the minister to be chosen could be of any Reformed Protestant faith.

In answer thereto the Governor reminded them that he had the power of vetoing any ministerial appointment, by authority from the throne, which entrusted to him the collating or suspending of any minister of any creed within the colony.

September 22, 1693, an act was finally passed which provided for raising, within and for the city and county of New York, 100 pounds "for a good, sufficient Protestant minister," to be called, inducted and established, and for the choosing of "ten vestrymen and two church wardens" to lay this reasonable tax on the people." (*Ecc. Records*, p. 1076.)

The vestrymen and wardens were to be chosen by vote of the freeholders, and the first election was held in 1694. Only three of the twelve chosen were Episcopalians.

One of the wardens was Nicholas Bayard, Leisler's main opponent. In the following year only one Episcopalian was elected, but that new vestry took the first steps to call Rev. William Vesey as minister. Though they were nearly all Dutch, they had already recognized the futility of opposing the Governor's purposes, and the possible advantages, by way of the incorporation of their own congregation, which might accrue by according to them. *Cujus regio, ejus religio*, had been applied when the Dutch owned the city; and men accustomed to handling large affairs recognized that it could be applied with equal fairness by the English; something, moreover, had to be done to avert such democratic extravagances as Leisler had been guilty of.

The Assembly, however, opposed the Governor, the Council and the City Vestry. They declared that the Act of 1693 did not limit the choice of a minister to the Church of England. For their misunderstanding the Governor was certainly not responsible: his address of April, 1693, acquits him of all indirection. They had provided for a connection of Church and State: he had told them he meant "the Church of England"; if they did not understand him, the vestry, albeit mainly Dutch, understood him perfectly.

In the second vestry chosen Jacob van Cortlandt had replaced Nicholas Bayard. Five days after the objection of the Assembly to Vesey's appointment, Bayard, Van Cortlandt and two other members of the Dutch Church, all of them military officers, were appointed a committee, by the congregation in Garden street, to petition the Governor for the incorporation of their church. The petition was prepared and presented June 19, 1695, and succeeded in the following year: and there can be no doubt that the committee and the Governor understood one another also.

Meantime Fletcher used his collating power to the satisfaction of the Dutch Church, by giving it power to send for a colleague of Dominie Selyns. The completion of the Garden Street Church, by the building of a tower, was delayed in view of the pending incorporation; and the arrearages due Dominie Selyns were only in part discharged, in order that money might remain in the treasury for legitimate incorporation expenses.

The third city vestry, chosen January 14, 1696, contained six Episcopalians and six Reformed Dutch, an exact balance for the business in hand. Following their election, March 16, 1696, a petition was presented to the Governor by ten persons, among whom were three of the new vestry, to be allowed to purchase a small piece of land, "Lyeing without the North gate of the said City, betwixt the King's Garden and the burying Place, and to hold the same in mortmain, and thereon to build the said church" for the use of the "Prot-

estants of the Church of England."— (*Ecc. Records*, p. 1134.)

The Dutch received their charter May 11, 1606, and May 6, 1607. Trinity had hers, both signed by Governor Fletcher. Trinity was designated in this charter to receive yearly the £100 raised by taxation, the election of its vestry was committed to its own communicants, and Governor Fletcher disarmed much of the criticism by his own large donations to the building of the church. Both charters were subsequently amended and confirmed, the Dutch by the Legislature of the colony in 1753, and of the State in 1784 and 1805; Trinity's in Lord Cornbury's administration.

The Dutch corporation bore the name, "The Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New Yorke"; and Trinity the title "The Rector and Inhabitants of our said City of New Yorke, in communion of our Protestant Church of England now Established by our Laws."

The Dutch Church recognized that it could not get gifts from the English crown; it was content to be a corporation that might receive legacies, and live an independent existence, and its authorities so appreciated the action of the Governor that he was presented with silver plate to the value of £75 or £80. There were four churches in the city, but only two of them incorporated. The Huguenot and Lutheran churches were dissenters, tolerated but not timeless.

Domine Selwyn wrote of the incorporation: "This is a circumstance which promises large advantage to God's church and quiets the formerly existing uneasiness."

Trinity was further favored by Governor Fletcher by a grant of the King's Garden and the King's Farm.

The succeeding governors, especially Bellomont and Nanfan, sided with the remnants of the Leislerian faction, and endeavored to undo Fletcher's acts; but in the end, with Cornbury's assistance, every plan of Fletcher was established.

Fletcher had chosen the psychological moment with rare skill, and the popular party was unable to withstand the

support which the leading Dutch and English citizens unitedly accorded to his purposes.

After Lord Cornbury's arrival the imperfections of the early legislation were cured by an act passed by the local assembly.

This act, of June 27, 1704, gave Trinity its permanent title to

"a certain tract of land, bounded easterly upon the street commonly called Broad-way, continuing in Breadth, on the West side of the said street, three hundred and ten foot or thereabouts, from the northeast corner of the ground commonly called the Queen's Garden, to the land of John Hutchins, Esq.; thence by a straight line along the north side of the said Burying Place, continuing to Low Water Mark of Hudson's River; thence by a Line southward along the said River three hundred ninety and five foot, all English measure; and from thence by the line of the said Garden easterly to the place where it begun." (*Ecc. Records*, p. 1503.)

It was further enacted that the said church and premises should be forever set apart and separate for Episcopalian religious uses, and that the patronage should belong to the churchwardens and vestrymen of the church.

It is interesting to note that Nicholas Bayard, who took such a prominent part against Leisler and in the securing of the Dutch charter, was one of three who voted, in June, 1680, to build the Garden Street Dutch Church by a public tax. The Leislerian rebellion, in whose course Bayard's life was saved and his reputation restored by the English authorities, made him willing, fifteen years later, in order to save the state from sedition, to apply, even at his own expense and that of his Dutch fellow believers, the state tax principle, which had been their own in earlier days.

Fletcher was the creator of Trinity, Bayard of the Collegiate corporation.

Leisler's assumption of authority, which at first threatened to sow dissension among the Protestant communions, had thus so ended as to draw them closer together, and though the Dutch had lost the church in the fort, and now saw a new liturgy linked to the law, they showed no opposition whatever to the erection of the "uptown" church of the "established" order. Trinity Church held many of its services before its first structure, occupied for the first time

in 1698, was ready, in the old Garden Street Church, and there was the finest fraternal feeling between the old established communion and the new.

When Vesey was inducted into the charge of Trinity the ceremony took place in the Garden Street Dutch Church, and two Dutch ministers took part therein.

In 1698, therefore, there were five Christian churches, of four communions: the King's Chapel in the fort; the Lutheran congregation; the Huguenot Church just outside the fort; the Garden Street Dutch Church; and, most northerly and newest of all, Trinity, at its present location.

A year earlier the first Jewish synagogue was erected, in Mill street, now South William, probably at Nos. 20

Crosby street, and its present monumental synagogue, Shearith Israel of the Spanish-Portuguese congregation, is at Central Park West.

The seventeenth century thus closed with six places of worship on Manhattan Island. The population of the city was then about 5,000. In Bellemont's report of 1698 the population of the city and county is placed at 4,937, of whom 780 were negroes. By 1732 it had risen to 8,632, of whom about 1,600 were slaves, and three more communions and four churches had been added.

The first of them was the meeting house of the Society of Friends in Little Green street, between Maiden lane and Liberty, built in 1703. Stuyvesant had bitterly opposed the Quakers;



South William Street, the Birthplace of Christian Worship, 1628, Nos. 32 and 34, at extreme left; and of Jewish Worship, first synagogue, at Nos. 22 and 20, turn of street, left hand, 1697.



Rear of 22 and 20, South William Street, paved with stones of mill in existence about time of erection of first Jewish synagogue, 1697. Some of these stones now in possession of Shearith Israel Congregation, Central Park West and Seventieth Street.

and 22. South William street was thus the birthplace both of Christian and Jewish worship in New York. The first synagogue in Mill street was a wooden structure, but in the same year that the Dutch built their Nassau street church, 1729, it was succeeded by a stone building on the same site. In 1833 the congregation moved to

but three years before the English occupied New York, John Bowne, of Flushing, built a house, yet standing, which was at once used for a meeting, and about the time when the Collegiate Church and Trinity were incorporated the Flushing Quakers built a plain wooden meeting house, which also remains to this day, and is the oldest



BOWNE HOUSE, FLUSHING, ERECTED 1661.  
The oldest extant meeting place in Greater New York.

church building within the limits of Greater New York.

The persecution of the Quakers did not cease with the overthrow of the Dutch. They were fined by Andros for solemnizing marriages according to their own rites, and in 1687 Dongan imposed continuous penalties upon them for "not going in armies."

The first Quaker building in Manhattan is gone, and the street on which it stood is now known as Liberty Place. It served the society till 1794, when a meeting house was built in Liberty street, followed in 1802 by a brick building on the same site. In 1827 the society moved to Henry street; 1840 to Orchard street, near Walker; and last to Stuyvesant Square, where it still remains.

The Presbyterians made history for themselves on Long Island much earlier than on Manhattan Island.

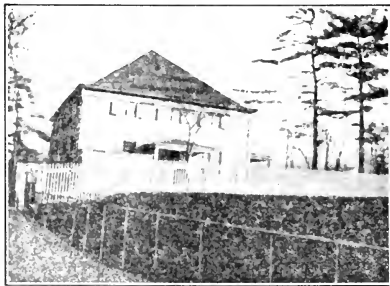
A recent document of the Presbytery of New York claims that Richard Denton preached occasionally in the Church of St. Nicholas between 1644 and 1658. Denton was then ministering to the Presbyterian people on Long Island.

In 1707 Lord Cornbury was Governor. He possessed the same power as his predecessors of licensing ministers to preach. This power he invoked at all times, and if the applicant was not *persona grata* to the whimsical Governor, he was autocratic in his refusals. He at times exercised his authority even against the clergy of the Church of England. In 1707 Francis Mackemie, a Presbyterian minister, applied to him for a permit to preach

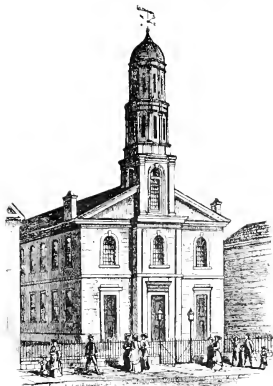
in the Garden Street Church. This was refused, and the private house of William Jackson was substituted as a place of meeting. Mackemie was immediately arrested and tried; but was acquitted by the jury. The Presbyterian saints, undaunted, persevered, and organized a congregation in 1718, which, till its own Wall street building was completed for use, worshipped in the City Hall, adjoining on the east.

September 19, 1720, they presented to Governor Burnet a petition for incorporation. Their church had been erected at their own charge, on what was Stoutenburgh's Garden in Wall street, between Wall and Pine, nearly opposite the northerly end of the modern New street. The property was held by trustees, and the petition of these trustees was for the creation of a "body politick or corporat by the name of the Ministers, Elders and Deacons of the Presbyterian Church in the city of New York." (*Ecc. Records*, p. 2173.)

Simultaneously, however, a petition against the incorporation by some disaffected Presbyterians was presented to Peter Schuyler, President of the Council; and Trinity Church also objected. The result was that the petition, unacted on, was sent across sea, and the title to the new building, till after the Revolution, became vested in a foreign corporation, the Church of Scotland. In 1748, as a consequence of Whitefield's arousing evangelistic addresses, the Presbyterian Church was enlarged. During the Revolutionary War it was used as a barracks, and was not reopened till 1785. In



FRIENDS' MEETING-HOUSE, FLUSHING,  
1666.  
The oldest existing church building in Greater New York.



FIRST PRESBYTERIAN CHURCH, Wall Street, head of New Street (1718), as rebuilt, 1810; removed, 1844.

1810 it was rebuilt, and when the present structure, Fifth avenue and Eleventh street, was erected, in 1844, was removed, stone by stone, to Jersey City, where it still stands at Washington and Sussex streets.

On February 1, 1715, a house in Broad street, "between the house of John Michel Eyers and Mr. John Spratt, was registered for an Anabaptist meeting house within this city"; and on January 1, 1720, Nicholas Eyers (Brewer) rented a house from Rip Van Dam to be a public meeting house for the Baptists. Governor Burnet, in 1721, therefore, gave Eyers a license as a dissenting minister, according him all the privileges granted to Protestants who "scruple the Baptising infants," by the English act of 1690. (*Ecc. Records*, p. 2188.)

It is claimed that the congregation of 1721 were Arminian Baptists.

Seven years later, in 1728, the first Baptist church was erected on Golden Hill, or John street, between Cliff and Gold. This first church was closed, however, in 1732, and the society was dissolved. In 1745 a new society was organized in a private house, in connection with the Baptist Church of Scotch Plains. In 1750 it erected a church on Gold street, south of Fulton, which, like the Dutch, Presbyterian and Quaker buildings, was desecrated during the Revolutionary War, serving as a stable for the British Cavalry. It had been enlarged in 1773, when a

parsonage was added; and in 1784 the church was incorporated under the general laws of the State of New York. In 1802 it was rebuilt, the society occupying during the reconstruction the French church, of a hundred years earlier, on Pine street. In 1841 the congregation removed to Broome and Elizabeth streets; 1871, to Thirty-ninth street and Park avenue, and, finally, 1892, to Broadway and Seventy-ninth street, the present location.

It is claimed that General Washington was baptized by John Gano, the first minister of the First Baptist Church, during the Revolutionary War, in the presence of forty-two witnesses. Mr. Gano was a brigade chaplain and on the staff of Washington, and witnessed the surrender of Lord Cornwallis at Yorktown. His bravery was such that he was known as the "fighting chaplain."

By 1720 the Dutch needed a second building, and the site chosen was on Nassau street, immediately north of the new Huguenot Church of 1704. The lots ran from Crown, now Liberty street, to Little Queen, now Cedar street, and the main entrance was on Liberty street, with two side doors on Nassau street. In 1764, over fifty years after the Dutch adopted English reckoning in ecclesiastical bookkeeping, the English language was introduced in the services of this church, and to accommodate the growing congregation galleries were erected, which led to the closing of the two Nassau street doors, and their replacement by two side doors at the Liberty street entrance, under the belfry. While the Declaration of Independence was being read, brigade by brigade, to



THE WALL STREET PRESBYTERIAN CHURCH, and the Second Trinity Church, as in 1837.



THE NEW DUTCH CHURCH (after 1767 the "Middle" Church), 1729, Nassau and Liberty Streets, running through to Cedar, immediately north of the Huguenot Church on Pine. In 1748 Professor Kahn says it "has the only clock in the town." In its tower Benjamin Franklin, when on his way to the Albany Continental Congress, 1754, made experiments with electricity. Side entrances on Nassau and front on Liberty.

Washington's army, July 9, 1776, the bells of the Nassau Street or "Middle" Dutch Church, as it was then called, were merrily pealed; but they were soon after silenced for fourteen long years, and during the Revolution no church suffered so severely. It served both as a prison and as a riding school, but July 4, 1790, it was again reopened, and the bells, which had been removed for safety to Carlisle, Pa., rang out the glad tidings of the new era of civil and religious freedom.

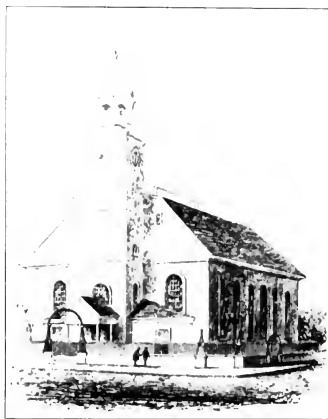
In 1729, therefore, when the city had about 8,000 people, there were ten churches: King's Chapel in the fort; the Mill Street Synagogue; the old Garden Street Church; the new Lutheran Church on Broadway; Trinity Church; the Wall Street Presbyterian; the Huguenot Church, Pine street; the Nassau Street Dutch Church; the Little Green Street Meeting House and the Baptist Church on Golden Hill.

A century had passed since the horse mill loft was ample for the 200 pioneers of New Amsterdam; there was now a church for every 800 people in New York. The Dutch Re-

formed had two; the Established, or Episcopalian, Church had two, and had finally received, a quarter century before, the 62 acre endowment gift of the King's Farm; the French had one; the Scotch the Wall Street Church; and the Lutherans, Baptists, Quakers and Jews each had one.

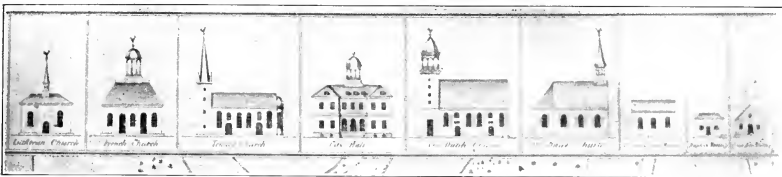
Within the next half century eleven more churches, among them four of as many new denominations, and two of a new language, were to be established, and when Washington was inaugurated the Roman Catholics were occupying St. Peter's, at Barclay and Church streets. The population had risen to 20,000; shrunk to 10,000 during the war; regained all the loss; and now approached 30,000—the figure it reached in 1791—when the First Amendment to the Federal Constitution was adopted, with its epochal influence upon the relations of Church and State.

The first ecclesiastical event of the years 1729-80 was the enlargement of Trinity Church in 1735; and it was again enlarged two years later. In



THE MIDDLE DUTCH CHURCH, Nassau and Liberty, as enlarged in 1764, following introduction of the English language in worship. The addition of galleries closed the Nassau Street doors, the side doors under the belfry taking their place. Used as a prison and riding school during the Rev. War; reopened July 4, 1790; leased to New York Post Office 1844, and sold 1861. Used as Post Office till 1875. Site now occupied by Mutual Life Insurance Building. New Middle Church erected on northwest corner Fourth Street and Lafayette Place, 1839; present building, northwest corner Seventh Street and Second Avenue, erected 1862.





The Churches of New York as They Were in the Years 1742-1744, from "A Map of the City and Environs," drawn by David Grim in 1800, when in the seventy-sixth year of his age, "who had at this time a perfect and correct recollection of every part of the same."

1741 the King's Chapel in the fort was burned, and it does not appear to have been rebuilt. L'Eglise du Saint Esprit was repaired in the same year.

In 1750 the German Lutheran Church in the Swamp, already alluded to, was organized. With the commencement of this church, as of the Methodist and Moravian, the Palatine immigration had much to do. The petition for organization bears date April 4, 1750, and it was granted the same day by Governor Clinton. The petitioners described themselves as High Germans, varying from the other congregation "on the account of their Constant use and practice of their Religion in the Low Dutch Way." For the sake of "Very many ancient people, as well as young Ones, most of them poor, likewise in respect of their tenderness of Conscience," who could not be brought over "to learn their Language or Exercise of Religion in the Low Dutch way," they therefore petitioned for liberty to call a godly and worthy minister of their own religion and language, and to collect contributions for a church.

Their first church was erected nearly opposite the north end of Cliff street.

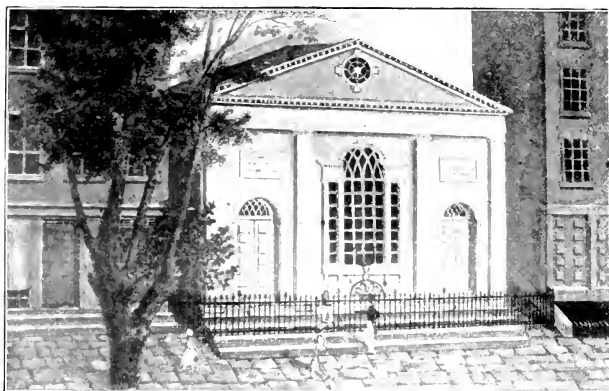
The correspondence of Gualterus Du Bois with the Classis of Amsterdam, in 1741, records his fear of the Herrenbutters, against whom he declares that he has taken "a firm stand." This was a year when the town was again alarmed, and needlessly, by a supposed Papist plot. The negroes were suspected of conspiring with Ury, a dissenting minister charged with being a Catholic priest, to burn the city. That many of the negroes were Roman Catholics is certainly true, for among them were sailors from the West Indies, and they

died with crucifixes in their hands. Twenty-nine of them were executed, and four white persons. But the suspicion of a Roman Catholic plot was altogether as groundless as at the time of the Leislerian rebellion. The imaginations of men were greatly excited about that time by a severe earthquake, and perhaps the shock of it still remained in dispositions which feared the Moravians.

In any event time has wrought strange changes, for while the negro Catholics executed in 1741 were from the West Indies, there are today in New York city many West Indian Protestants, the results of the very Moravian missionary spirit which Du Bois so timorously feared.

Count Zinzendorf visited New York in 1741, when on his way to Pennsylvania, and following his visit undenominational work was carried on by the Moravians in four of the present five boroughs. When, by acts of Parliament in 1747 and 1749, the Moravian Church was recognized by the Church of England as a Protestant Episcopal Church, the Moravians were encouraged to come to America, and the way was opened to organize a congregation in New York.

In 1752 they built at 103 and 105 Fulton street, then Fair street. The congregation had been organized December 27, 1748. This original church was unmolested during the war. A second edifice was erected on the Fair street site in 1829; removal to the southwest corner of Houston and Mott came in 1845, and in 1869 the present building, southwest corner of Lexington avenue and Thirtieth street, formerly the Protestant Episcopal Church of the Mediator, was occupied.



SECOND MORAVIAN CHURCH BUILDING, 103 and 105 Fulton, 1820. Original church built, 1752. First removed, 1845, to Houston and Mott Streets; 1860, Lexington Avenue and Thirtieth Street.

In 1752 Trinity built the first of its chapels, St. George's (since 1840 at Stuyvesant square), on the corner of Beekman and Cliff streets. It became independent in 1811, and was rebuilt, with Trinity's help after the fire of 1814. With the exception of the temporary German Lutheran Church, it was the most northerly church of its day.

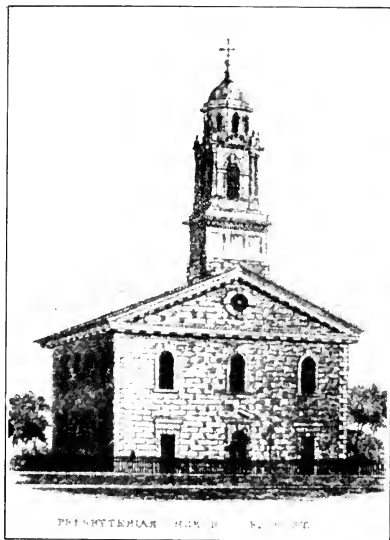
In 1756 the Wall Street Presbyterian Church suffered from a secession

which formed, under the name "Scotch Presbyterian Church," a branch of the Associate Reformed Church. The divergence was liturgic rather than doctrinal. In 1838 this communion reunited with the Presbytery of New York. The Scotch Presbyterian Church, Central Park and West Ninety-sixth street, is the successor of the secession of 1756. The



ST. GEORGE'S CHAPEL OF EASE, Beekman and Cliff Streets, 1752, the first of Trinity's Chapels. Independent congregation, 1811; church burnt 1813, and rebuilt with Trinity's assistance. Removed 1840 to Stuyvesant Square.





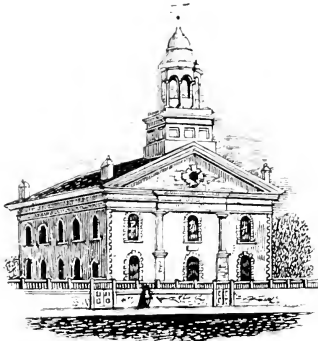
first place of worship was in Cedar street, near Broadway, and was still occupied at the time of the Revolution.

In 1758 the Reformed Dutch body encouraged and recognized a Calvinistic church for Germans. Their building was on Nassau street, between Maiden Lane and John, and in 1765 they were strong enough to build a more substantial edifice on the same site, which lasted till 1822. Baron Steuben was an honored member of this church, as was John Jacob Astor. The congregation is still in existence, and treasures as a most precious historical relic the monumental tablet of 1795 in memory of Baron Steuben. It was removed in 1822 from the Nassau street structure to 19 and 21 Forsyth street, and again in 1897 to the present building, which stands on the north side of East Sixty-eighth street, between Second and First avenues.

In 1766 the old Garden Street Dutch Church was restored, and in view of the building of a third Dutch church, on Fulton street, became known as the "South" Church. In 1807 an entirely new building was erected, which five years later became the property of a consistory independ-



The above monument in the Reformed Church, 353 East Sixty-eighth Street, organized 1758, has the following inscription:  
 "Sacred to the Memory of FRED'K WILL'M AUG. BARON STEUBEN, a German.  
 Knight of the Order of Fidelity; Aid-de-Camp to Frederick the Great, King of Prussia; Major-General & Inspector-General in the Revolutionary War.  
 Esteemed, respected and supported by Washington, he gave military Skill & Discipline to the Citizen-Soldiers!  
 (fulfilling the Decrees of Heaven) achieved the Independence of the United States.  
 The highly polished manners of the Baron were graced by the most noble feelings of the heart.  
 His hand, open as day for melting Charity, closed only in the strong grasp of Death.  
 This memorial is inscribed by an American, who had the honor to be his Aid-de-Camp, the happiness to be his Friend.  
 "Oh, 1795."



SECOND GARDEN STREET, or "South" Dutch Church, 41 to 51 Exchange Place, 1807. Independent of Collegiate Church, 1812; burnt in fire of 1835. Two congregations then formed, one now extinct, other South Reformed Church, Madison Avenue and Thirty-ninth Street.

cut of the Middle and the North Church. Following the fire of 1835, which destroyed the second Garden Street edifice, the congregation divided. One branch, last located on Washington Square, is extinct; but the other, and older, still known as the South Reformed Church, after abandoning sites on Murray street and on Fifth avenue, at Twenty-first street, is located at Madison avenue and Thirty-ninth street.

In the year of the improvement of the South Dutch Church, 1766, Trinity built its second chapel, the beautiful St. Paul's of today; and the Brick Presbyterian Church became a near neighbor in 1768. Both churches were then "in the fields," even more so than the Lutheran church of 1767, at Frankfort and William; for population had followed the lines of least resistance, like the early street making of the city. The Dutch never intended to open Broadway above Ann street; the Highway of the city was to run from that point eastward to the bouweries; and while St. George's, at Beekman and Cliff streets, had a large population about it, the Brick Church, at Beekman and Nassau, was "in the fields." Mr. J. H. Innes believes that Park Row was not the original connection of Ann street and the Bouwerie, but a diagonal cross cut, which followed the abandonment of

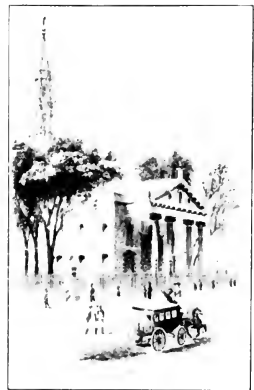
the Common Pasture, whose southeast corner was formed by Ann and Nassau streets. This, and the fact that Pearl street was the fashionable residential neighborhood, threw the pre-Revolutionary population east of William, and delayed openings and improvements west of Broadway.

The Brick Church was originally organically connected with the Wall Street Presbyterian Church on the collegiate plan, and it was not until 1809 that they were separated.

The lot on the corner of Beekman and Nassau streets was granted by the corporation on the perpetual lease of £40 a year, and the plot was then known as "The Vineyard." It is now occupied by the Potter and old "Times" buildings.

During the Revolutionary War the Wall Street Church was converted into a barracks and the Brick Church into a hospital. By the courtesy of Trinity Church St. George's Chapel and St. Paul's Church were placed at the disposal of the two Presbyterian congregations during the repair of their own edifices.

The Brick Church moved directly from its old location to its present site at Fifth avenue and Thirty-seventh street in 1856, and effort was at that time made to retain it permanently on its downtown site, but while the Brick Church undertook to raise what was



ST. PAUL'S CHAPEL, 1766, fronting toward Hudson River, then in view, as in case of First Trinity Church.



BRICK PRESBYTERIAN CHURCH, Nassau and Beckman Streets, 1768; used till 1850.

then regarded as half of the requisite permanent endowment, the Presbytery could not undertake to raise the other half, and Presbyterianism, like the Dutch Reformed, Lutheran, Jewish, Quaker, Baptist and Moravian communions, no longer retains title to the site of its beginnings.

This costly honor is confined to the Protestant Episcopal, the Roman Catholic and the Methodist churches, though the Reformed Church retains a nexus with the last of its churches down town by preserving the historic Fulton Street Prayer Meeting. The Roman Catholics have such a constituency down town that they are sure to stay; Trinity, it is to be hoped, will never remove, and the John Street Methodist Church is vested in a board of trustees elected by the General Conference of the Methodist Episcopal Church, and is the Mecca of American Methodism.

The years 1766-1768 were phenomenal in their prosperity, and saw not only the restoration of the South Dutch Church, the building of St. Paul's, the Frankfort Street Lutheran, and the Brick Presbyterian churches, but the commencement of Methodism's ministry to the city.

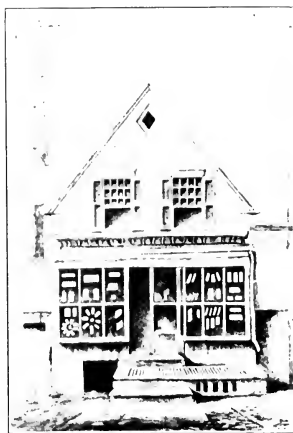
The connection of Methodism with the expatriation of the Palatines has already been alluded to (p. 15), and the relation of the John Street Methodist Church to the present study has been so intimate that the full account of its beginnings, from the pen of Dr. Ezra S. Tipple, in *The Christian City*, September, 1901, with but slight abridgments, is here inserted.

Commencing with an account of the persecution of the Palatines, Dr. Tipple says:

In the year 1709, Queen Anne, hearing of their distressed condition, sent a fleet to Rotterdam and brought about seven thousand of them to England. About three thousand of this number were sent to New York, ultimately settling in Pennsylvania, North Carolina and Maryland. Of the remaining four thousand a few families remained in England, but the most of them settled on the estate of Lord Southwell in the county of Limerick, Ireland. There were about seven hundred and fifty families that took up land in Ireland, being allowed eight acres of ground under lease, for each man, woman and child, at five shillings per acre, and the Government, in order to encourage the Protestant interest in the country, engaged to pay their rents for twenty years. It also supplied each man with a musket called a "Queen Anne" to protect himself and his family. These people were industrious and thrifty. They had brought from Martin Luther's land numerous theological works and were great lovers of the Bible—many of the old Palatines used to have their Bibles buried with them—but not having any religious teacher among their number, and understanding little or no English, they ceased attending public worship and, after a time became "eminent for drunkenness, cursing, swearing and the utter neglect of religion." They knew the form of godliness, but nothing of its life.

For forty years they were without religious teaching, but one day, the 17th of March, 1749, the voice of a Methodist preacher was heard in Limerick and the seed which he sowed fell upon good ground.

To Robert Swindells, a favorite of John Wesley, who had gone over with him on the occasion of his second visit to Ireland, is due the credit of establishing Methodism throughout the county



THE OLD RIGGING LOFT, in Horse and Cart Lane, used by Baptists 1745 (Ennis) and Methodists 1768 (Disosway) for earliest services of these communions, now 120 William Street.



WESLEY CHAPEL, 44 John Street, 1768, the first Methodist Church in America. Used till 1817. Site still occupied by building of 1841. Property conveyed to be site of Methodist meeting house "forever."

of 1800-64, but he was not the only preacher in Ireland at that time; Thomas Williams was a fellow laborer, and when some of the Palatines heard him in Limerick, they said "This is like the preaching we used to hear in Germany," and gave him an invitation to visit their settlements. It was not long thereafter before every village of the Palatines had heard a new interpretation of the Gospel of Jesus Christ. In a few months a society was formed of which Thomas Walsh—the first fruits of street preaching in Ireland—a Methodist evangelist, second only to Wesley himself "for seraphic piety, sanctified enthusiasm in the glorious work of winning souls to Christ, and genuine apostolic success," was a member.

Wesley's care for the Irish converts was most marked. During his life he visited Ireland no fewer than twenty-one times, his last visit being in 1789, when he was eighty-six years of age.

In 1752 he held his first Conference in Ireland, and there is a tradition that the one who must ever be regarded as the founder of Methodism in New York city was converted during a sermon which he heard Mr. Wesley preach at that time. Four years later Mr. Wesley came again, and for the first time visited Ballingran, the home of Philip Embury and of Barbara Heck, two names forever associated with Methodism, both in New York and on the American continent. Ballingran was a small village, containing a handful of serious minded people, contented and happy, until their leases having expired, their landlords, by exorbitant rents, forced them to seek bread elsewhere, some of them in distant parts of Ireland, but the greater number in America.

*The New York Mercury* of August 18th, 1760, contained the following announcement: "The ship Perry, Capt. Hogan, arrived here on Monday last, in nine weeks from Limerick, in Ireland, with a number of Germans, the fathers of many of them having settled there in 1710; but not having sufficient scope in that country, chose to try their fortune in America."

There is little doubt that this was the ship by which Philip Embury and his companions came to America. The voyage lasted sixty-three days, only three days less than that of the Pilgrims.

It was on the 10th of August, 1760, when Philip Embury, his wife Mary Switzer, to whom he had been married about one and a half years; two of his brothers and their families, Peter

Switzer, probably brother of his wife, Paul Heck and Barbara, his wife, Valer Tettler, Philip Morgan, and a family of Dulmages, landed in the city of New York.

When Wesley, on the occasion of his seventh visit to Ireland, held a conference at Limerick for the second time, among those recommended for the itinerancy was Philip Embury. For some reason he was not appointed to a circuit, being placed on the reserve list, to be made use of should a vacancy arise. It is supposed that, not being among those appointed, he determined to get married, and act on occasion as a local preacher. His marriage took place in the Rathkeale church in November, 1758. "It is more than probable that had Embury been appointed to a circuit at that conference, America would never have recognized in his honored name the founder of the Methodist Episcopal Church."

It is not unlikely that he established some religious service upon landing, and perhaps in his home in Barracks Street he held a class, but meeting with little encouragement he joined the Lutherans.

In August, 1765, there arrived a second party of Palatine emigrants, among whom were friends and relatives of Embury and Barbara Heck. These had probably been Methodists in Ireland, though likely all were not members of the society at Ballingran. Many of the Palatines, who accompanied Embury from Ireland had, by this time, lost even the form of godliness. Several of the second company which arrived had but little respect for religion and gave themselves up, together with those whose faith had grown cold, to various sinful amusements. One evening in October, 1766, a large company of them had assembled and were playing cards, as usual, when Barbara Heck suddenly entered, and hot with indignation, seized the cards, threw them into the fire, and with words of rebuke upon her lips hurriedly left the astonished company. She went directly to the house of Philip Embury, and, with the authority of an ancient prophetess, summoned him to his duty. Her words have become historical: "Philip, you must preach to us, or we shall all go to hell, and God will require our blood at your hands." Embury tried to excuse himself, but she parried all his excuses, bidding him, in lieu of a more suitable place and of a larger congregation, to preach in his own house and to his own

people. Her earnestness was irresistible, and before she left the carpenter of Barracks Street had consented to preach once more.

In October, 1766, in a house on Barracks Street, afterward Augustus Street, now City Hall Place, the first Methodist congregation gathered to hear the Gospel preached. The house was not large; it was a small cottage of one story with a door and window in front, but it was quite large enough to hold all the people who came to listen to the sermon preached that day by the man who had been summoned to his task by a serious minded, enthusiastic woman. The congregation was not large—not as many people as Paul preached to on Mars Hill; there were only five persons present, Barbara Heck, Paul Heck, John Lawrence, Mrs. Embury and Betty, a colored servant. These five made up the audience to which Philip Embury expounded the word of life and conduct, that October day, in 1766. That was the beginning of a work which now embraces the world.

It was not long before the congregation had so increased, under the faithful ministrations of the now thoroughly awakened Embury, that larger quarters were required. A large upper room in the same street, about ten doors from the barracks, was hired.

Early in 1767, the congregation had become too large for the "upper room," and had hired the far famed "Rigging Loft" in the Horse-and-Cart Street, now William Street, and not far from the site on which the first Methodist church in the New World was soon to be built. This "Rigging Loft" was of good dimensions, being sixty feet long by eighteen feet in width. A desk and benches were provided, and here services were held on Sunday morning at six o'clock, again in the evening; a little later on Thursday evening also.

Embury had not long been preaching in this "Rigging Loft," when he and the members of the congregation were startled one night by the unlooked for appearance of a military gentleman, dressed in the uniform of a British officer, wearing a green shade over his right eye. He quickly made himself known as a Methodist; told them that he had been converted under Wesley at Bristol some three years before; that he was now a barracks master at Albany, and that, having heard of the new society in New York, he had come for the purpose of uniting with them in worship, and, if desired, of speaking to them from time to time. Captain Thomas Webb, appointed local preacher by John Wesley, stands next only to Embury in the planting of American Methodism. The testimony is general to the effectiveness of Captain Webb's preaching. Immense crowds came to hear him, and the distinguished officer, who had been in the siege of Louisburg, where he lost his eye, who had scaled the heights of Abraham at Quebec with Wolfe, and who had been there wounded in his right arm as Wolfe died on that memorable field "victorious"—preaching in his regimentals, his sword lying on the desk, made the "Rigging Loft" a place eagerly sought. There must have been an eminent power and natural eloquence in the preaching of this zealous man. John Adams, the towering figure of the American Revolution, while attending the Continental Congress in Philadelphia, 1774, gives this testimony:

"In the evening I went to the Methodist meeting and heard Mr. Webb, an old soldier, who

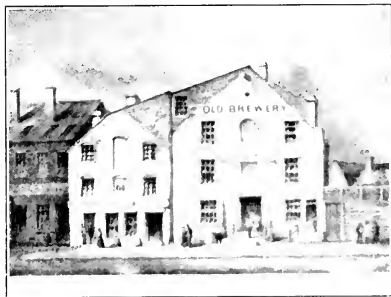
first came to America in the character of a quartermaster under General Braddock; he is one of the most fluent and eloquent men I ever heard. He leads the imagination and adjusts the passions very well and expresses himself with great propriety."

With Embury and Captain Webb both preaching, and with a curious and inquiring people thronging the "Rigging Loft," a new meeting place became a necessity. Captain Webb may have suggested it, but it is more than likely that the faithful woman who had aroused Embury to action was the impelling cause in the building of the new church.

This good woman had watched the progress of the new society, called into existence by her fidelity, with growing interest, and convinced of the importance of a permanent house of worship, she took the matter to the Lord for direction and received from Him the assurance, "I, the Lord, will do it."

The site of the building was obtained on the south side of John Street, between Nassau and William Streets. At first it was leased, but the following day a deed of sale was given, probably for some technical purpose, as another deed of sale is dated November 2, 1770. The property was obtained from Mrs. Mary Barclay, widow of the Rev. Henry Barclay, who succeeded Rev. William Vesey as the second rector of Trinity Church. The deed was issued to Rev. Richard Boardman and others; release dated November 2, 1770. This deed secured the property for "a Methodist preaching-house forever," where Methodist doctrines only were to be preached. Providentially a copy of the subscription paper and a list of the subscribers is preserved until the present day.

"A NUMBER OF PERSONS, DESIROUS TO WORSHIP GOD IN SPIRIT AND TRUTH, COMMONLY CALLED METHODISTS (UNDER THE DIRECTION OF THE REV'D. MR. WESLEY), WHOM IT IS EVIDENT GOD HAS BEEN PLEASED TO BLESS IN THEIR MEETINGS IN NEW YORK, THINKING IT WOULD BE MORE TO THE GLORY OF GOD AND THE GOOD OF SOULS HAD THEY A MORE CONVENIENT PLACE TO MEET IN, WHERE THE GOSPEL OF JESUS CHRIST MIGHT BE PREACHED WITHOUT DISTINCTION OF SECTS OR PARTIES; AND, AS



THE OLD BREWERY, which became the Five Points Mission. "A handful of Methodist women made the Five Points decent." (Jacob A. Riis.)

PHILIP EMBURY IS A MEMBER AND HELPER IN THE GOSPEL. THEY HUMBLY BEG THE ASSISTANCE OF CHRISTIAN FRIENDS, IN ORDER TO ENABLE THEM TO BUILD A SMALL HOUSE FOR THE PURPOSE, NOT DOUBTING BUT THE GOD OF ALL CONSOLATION WILL ABUNDANTLY BLESS ALL SUCH AS ARE WILLING TO CONTRIBUTE TO THE SAME."

Then follow the names of the subscribers, together with the amounts subscribed. Thomas Webb heads the list with £30, or \$75.00, a pound at that time being equivalent to \$2.50. There are two hundred and fifty-nine subscriptions in all, some being additional amounts to the same name. The second name on the list is William Lupton, a merchant prince, whose motto was "the church first and then my family," about the only man of wealth belonging to the infant church. He gave \$50.00. James Jarvis, a hatter by trade, gave the same amount; Henry Newton, a bachelor, who took particular care of the preachers, seeing "that they behaved well and wanted nothing," made several subscriptions.

Other names appearing are those of Charles White, the treasurer of the board during the Revolutionary War, who also furnished the candlesticks used in the meeting house; John Staples, a Prussian, who first introduced the sugar refining business into this country, and whose famous sugar house in Liberty Street was the place in which the British confined the American prisoners during the Revolutionary War; Thomas Brinkley, a soldier during the War of the Revolution, and one of the guard who watched over Major André and conducted him to the place of execution.

Several clergymen are found on the list; Samuel Auchmuty, the successor of Dr. Barclay as the rector of Trinity Church; John Ogilvie, his assistant, at one time missionary to the Mohawk Indians, a portrait of whom, executed by the distinguished artist Copley, hangs in the vestry office of Trinity Church; Charles Inglis, also assistant to Dr. Auchmuty, and on his decease chosen rector of Trinity Church. Several vestrymen and wardens of Trinity Church were among the subscribers; Elias Desbrosses (Desbrosses Street is called after him); Edward Laight, David Clarkson, Gabriel

Ludlow, Joseph Keade—all likewise had streets called after them. There are physicians on the list, merchants, lawyers and statesmen; Philip Livingston, president of the Provincial Congress in 1775, one of the signers of the Declaration of Independence; Theodore Van Wick, alderman; Thomas Jones, recorder of the city; John H. Cruger, mayor from 1757 to 1765; James Duane, a member of the old Congress and first mayor of the city under the government of the State of New York, also first Judge of the United States District Court under the present Constitution of the United States. The poor also subscribed; those who could not give money, gave work. Two curious entries in the list are those of Rachael, who gave nine shillings, and Margaret, seven shillings. It is probable they were colored servants. Their subscriptions must be considered among the chiefest of them all.

Money was received from other places; Mr. Wesley sent £50 from England, Captain Webb brought \$80 from Philadelphia, which the Methodists there gave as a token of Christian affection. The total cost of the building was about \$1,500. It was called Wesley Chapel—the first church to which the name Wesley was given.

In New York there were no "churches" except such as were established by law, and dissenters could not build regular churches. To avoid this legal difficulty a fireplace and chimney were put in the new building, which constituted the house a dwelling place. \* \* \* The seating capacity of the building was about seven hundred. The dedication sermon was preached October 30, 1768, by the man who had assisted in its construction, the carpenter-preacher, Philip Embury.

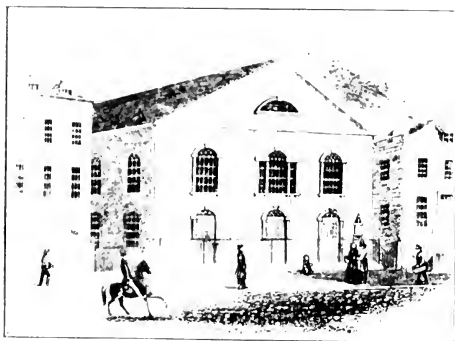
The first Methodist Parsonage—it was called the Preachers' House, for parsons were scarce—stood somewhat in front of the chapel.

Like his Master, the founder of Methodism despatched his evangelists in couples; Boardman and Pilmoor, Asbury and Wright, Rankin and Shadford, Demster and Rodda, Whateoat and Vasey. Francis Asbury is the colossal genius of American Methodism. He stands next to John Wesley in popular esteem and veneration. He was but a mere boy, when, in 1771, he stood upon the Western continent, and, like Cortez, planted his standard and took the land for his King.

He landed at Philadelphia, where he and Wright were "received like angels of God." A few days later, as he records in his Journal, he started for New York. The following day, Tuesday, November 13, he preached for the first time in New York, his text being 1 Cor. ii, 2: "I determined not to know anything among you, save Jesus Christ, and Him crucified."

That was the beginning of his relations with New York Methodism, and to the day of his death he was a faithful shepherd of the souls in the metropolis. His name appears many times in the "Old Book," but at intervals, as he was in New York only occasionally, his parish being the whole American continent.

His travels are without a parallel. It is said that during his forty-five years of ministry on this continent, he preached 16,425 sermons, besides giving innumerable lectures and exhortations, and that he traveled 270,000 miles, more than ten times the circumference of the globe, for the most part along the worst of roads and on horseback. All honor to Francis Asbury.



SECOND JOHN STREET METHODIST CHURCH,  
1817, 44 John Street, with houses for rent adjoining.  
Used till 1841.



After a time John Street Church was so crowded that another meeting house was built; this was in 1789, in Forsyth Street.

Forsyth street was then known as Second street. Like the John Street Church, the Forsyth Street Church remains to this day at its original location, and it is the only Christian church in the Eighth Assembly District, whose 98 acres today contain nearly three times as many people as were on the whole of Manhattan Island in 1789, and are the most crowded area in the world.

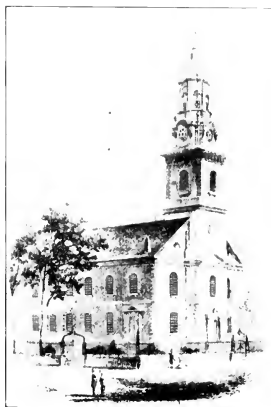
Wesley Chapel was rebuilt in 1817, and the present structure dates from 1841.

During the Revolutionary War Wesley Chapel was for a short time used as a hospital, but the close resemblance of its ritual to that of the Church of England, and the loyalty of Bishop Asbury to King George, soon brought about a release of the building and the resumption of services.

Foremost of all the religious bodies in America, however, to greet the new political order were the Methodists, whose bishops presented an address to Washington soon after his inauguration in this city. In reply thereto Washington uttered the memorable words, whose spirit, happily, has not departed from the thought of many of his successors, and was re-echoed but recently by President Roosevelt in Washington:

"It shall be my endeavor to manifest the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power toward the civil and religious liberty of the American people. \* \* It always affords me satisfaction when I find a concurrence of sentiment and practice between all conscientious men in acknowledgments of homage to the Great Governor of the Universe, and in professions of support to a just civil government. \* \* I shall always strive to prove a faithful and impartial patron of genuine, vital religion."

In 1769, on Horse-and-Cart lane, now William street, the "North" Dutch Church was erected, to be used



NORTH DUTCH CHURCH, 1769, in Horse and Cart Lane, now William Street, between Fulton and Ann Streets. Built for English services; used as hospital during war. Reopened 1784. Used till 1875. Fulton Street Prayer Meeting, No. 113, on site of old Consistory Room, chapel erected 1869.

exclusively for English services. The property extended from Fulton to Ann street, on the west side of William. The building was used as a hospital during the war, but reopened in 1784, and its use continued till 1875. On the site of its old consistory building, at the west end of the church, the present meeting place of the Fulton Street Prayer Meeting was erected in 1869. The lots were a part of the legacy of John Harpendinck, who, in 1676, resided in High street, and left his interests in the "Shoemaker's Farm" to the Dutch Church by his will of February 7, 1723.

This legacy alone more than justified Dominie Selyns' expectations of advantage to the church by its incorporation in 1696, for it is today the firm financial foundation of the Collegiate Church. Against this bequest, as against Fletcher's and Cornbury's benefaction to Trinity Church, covetous litigation has spent itself in vain.

During the terrible struggle of the Revolutionary War the churches of New York suffered severely.

The only ones, outside the Established churches, which were allowed to remain open, were the High Dutch, in Garden street; the Moravian, and



SECOND TRINITY CHURCH, 1788; rebuilt after great fire of 1776. Present building erected 1846.

the Methodist; and the burning of Trinity's first structure and the Dutch Lutheran Church, in the great fire of 1776, further reduced the available places of worship.

In 1779 six men formed a prayer meeting society which convened statelily in private houses until after the close of the Revolution, and led, in 1785, to the formation of the first Associate Presbyterian Church of New York. Lots were purchased, 1787, on Nassau, near Maiden lane, and a church was erected, whose successor is the Fourth Presbyterian Church, now located at West End avenue and Ninety-first street.

The great fire of 1776 burned both the Lutheran Church of 1720 and Trinity's first structure. Trinity rebuilt in 1788, and again in 1846, but the Lutherans never reoccupied their old site. A year before the fire a second meeting house of the Society of Friends was opened in Pearl street near Oak. This is now located at 146 East Twentieth street.

Roman Catholicism was suppressed by law during the whole pre-Revolutionary period. In the seventeenth century this was no great hardship, for it is said there were only nine Catholics in the city in 1606. But in 1755 the law was most unkind to the Acadians, and in 1763 we find the loyal followers of the faith compelled to go to Philadelphia for their con-

fessions. The law of 1700, in relation to "Popish Priests and Jesuits," was not repealed till 1784, and the naturalization oath was required till 1806.

When the Revolution closed and New York became the nation's capital, the ministers of Catholic countries—Don Diego di Gardoqui, the Spanish Minister; De Crèvecoeur, the French Minister, and others—at once assisted the establishment of a Roman congregation. The French embassy was fitted with a complete private chapel, and afforded services for many citizens. St. Peter's, the oldest Roman Catholic church in the city, was organized in 1785 with twenty communicants in the house of the Spanish Minister, who secured \$10,000 of Spanish funds for purchasing its lots from Trinity and commencing its building. Mexico also assisted the enterprise most liberally, and in 1786 a church, which was used till 1839, when it was rebuilt, was erected at Barclay and Church streets. Over the altar there yet hangs a Mexican painting which was given to it in the earliest days, and St. Peter's is now undergoing a sumptuous renovation, through a special gift of about \$50,000.

A map of 1780 preserves a list and the locations of all the churches then in existence, and it is herewith reproduced and amended to show, chronologically, the locations of all the churches originating between 1609 and 1780 A. D.

Sites which were no longer used at the time of the Revolution are designated by letters of the alphabet, and those then occupied are numbered in the historical order of their use.

The streets on the map of 1780 bear the names they then bore. Opposite is placed a map of the same area of "Oldest New York" as it is today.

There were within it in 1780 4 Dutch Reformed churches; 1 Lutheran; 4 Protestant Episcopal (including the Huguenot Church); 1 Jewish; 2 Quaker; 4 Presbyterian; 1 Baptist; 1 Moravian; 2 Methodist and 1 Roman Catholic church—twenty-one in all, among about 30,000 of population. Three churches were using the German language exclusively; one the

Dutch tongue; one the French; one employed both Dutch and English; and the Jewish and Roman rubrics were followed as today.

The struggle for tolerance ended with the adoption of a clause in the Constitution of the State of New York, in 1784, which forbade religious discriminations by the State; and a general act of the same year provided for the incorporation of religious societies.

Trinity and the Collegiate Church were the only religious corporations possessing the inherent right to receive legacies and realty in "Oldest New York," and both of them had largely profited thereby.

The power to collate ministers to their appointments remained undisturbed in the hands of all the English governors to the very last. The results of its use, by Lord Cornbury, in the case of the Dutch minister, Freer-man, run through hundreds of pages of the "Ecclesiastical Records." The connection of Church and State, while far more satisfactory than in the Dutch and early English days, was an invasion of conscience and a detriment to effective religious work. Religion could not become truly civic in days when a part of the citizens were denied the right of following the leadership of the Spirit in their souls. The problems of many religious communions in New York would today be much simpler if their pre-Revolutionary churches had been allowed to incorporate. Some churches, now nearly two centuries old, are today struggling for the endowments that might have come with earlier freedom of incorporation.

Withal, however, every New Yorker, anxious for the triumph of spiritual over material ideas of life, must rejoice that Governor Fletcher's and Governor Cornbury's actions have planted Trinity Church, impregnable, at the head of Wall street for all time to come.

No one can overestimate the appeal of that church, and its surrounding silent yard, sacred with the mingled dust of patriots and statesmen, to the throngs who pass it by, and to

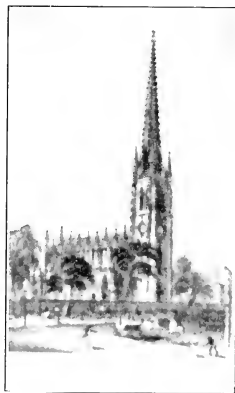
those who, in Wall and the adjacent streets, are shaping the commercial conquest of the world by America.

Though neighboring buildings, on all sides, out-tower its spire, the message of Trinity's churchyard and pulpit will sound through all the centuries of New York's future life:

*Memento mori*—Remember the life beyond!

LOVE AND SERVE—Remember to help the living!

But Trinity's endowment alone makes this a certainty. The same instinct that led the subjects of Director Kieft to protest against the fort church, because it "cut the wind off from the mill," might long ago have covered the site of the King's Garden and the adjacent burying ground with mills of Mammon, but for its defense by a co-operation so powerful. Two-thirds of the Queen's Farm endowment have slipped from Trinity's hands through its unrestrained lending and giving to churches in all parts of the land, a policy which, commenced in 1708, was abandoned only in 1868, during the present rectorate, and in 1847 and 1854 a strong effort was actually made to extend Pine street through the churchyard to connect with Albany street, a gain of land that would have smirched the civic spirit of the city forever. To avert the danger, Trinity needed to invoke the memories of two centuries, and the co-operation of all communions and churches that had



THIRD TRINITY CHURCH, 1846. Before Its Steeple Was Overtopped by Skyscrapers.

had an early common interest in its God's-acre.

This co-operation was gladly given, and the resting place of the great Federalist, as well as the monument of patriotic Americans, is now safe

from disturbance for all time to come. Never was the ministry of Trinity and its chapels more devoted and sympathetic than today. Mr. Riis has referred, in "The Battle With the Slum," to its opposition to the ameli-



KEY TO LETTERS AND NUMERALS DESIGNATING CHURCH LOCATIONS ON MAPS.  
(1789 Map Key at left end of line; Map of Today at right end.)

- A.—Dutch Church in the loft of the Bark Mill, 32 and 34 South William street, 1628.
- B.—The first church building on Manhattan Island, 39 and 37 Pearl street, 1633. Reformed Dutch.
- C.—Church in Fort Amsterdam, used by Dutch 1642-1693, and by English garrison 1693-1741.
- D.—Lutheran Church, building "outside ye Gate," circa 1671; destroyed, 1674.
- E.—Huguenot Church, west side of New street, below Beaver, 1688.
- F.—New Lutheran Church, Broadway and Rector street, preceding 1684, when exempted from taxes, and probably immediately following 1674.
- 1.—Old Garden Street Church, 41 to 51 Exchange place, 1693.—G.
- 2.—Trinity Church, the present location, 1606.
- 3.—Jewish Synagogue, 20 and 22 South William street, 1697.—H
- 4.—First Friends' Meeting House, Liberty place, 1702.—I.
- 5.—Pine Street Huguenot Church, 1703.—J.
- 6.—Wall Street Presbyterian Church, 1718, head of New street.—K.
- G.—Arminian Baptist Church, Cliff street, between Golden Hill and Ann street, 1728.—L.

orative tenement house law of twenty-five years ago; but the days are now past when churches bid their worshippers and workers to think only of "the home over there," and the Advent lectures in St. Paul's, of 1904, identified religion with completeness

of life in all its aspects. Trinity, St. Paul's, Old John Street, the Fulton Street Meeting, St. Peter's! May their roof trees long abide, and their ministry ever receive and impart larger measures of the Christ that is to be!



KEY TO LETTERS AND NUMERALS DESIGNATING CHURCH LOCATIONS ON MAPS.  
(1789 Map Key at left end of line; Map of Today at right end.)

- 7.—Nassau Street, or Middle Dutch, Church, 1729, Nassau street, fronting Liberty, and running through to Cedar.—M.
- 8.—German Lutheran Church, head of Cliff street, 1750.—N.
- 9.—Moravian Church, 103 and 105 Fulton street, 1752.—O.
- 10.—St. George's Chapel-of-Ease, Beckman and Cliff streets, 1752.—P.
- 11.—Cedar Street Presbyterian Church, now Scotch Church, 1756.—Q.
- 12.—Reformed German Church, Nassau, between John street and Maiden lane, 1758.—R.
- 13.—First Baptist Church, Gold street, south of Fulton, 1759.—S.
- 14.—St. Paul's Chapel, 1766.
- 15.—German Lutheran Church, Frankfort and William streets, 1767.—T.
- 16.—Brick Presbyterian Church, Nassau and Beckman streets, 1768.—U.
- 17.—Wesley Chapel, or John Street Methodist Church, 44 John street, 1768.
- 18.—North Dutch Church, William street, between Ann and Fulton streets, 1769.
- 19.—Second Friends' Meeting House, corner Pearl and Oak streets, 1775.—V.
- 20.—Associate Presbyterian Church, Nassau, between Fulton and John streets, 1785; now Fourth Presbyterian Church.—W.
- 21.—St. Peter's Roman Catholic Church, Barclay and Church streets, 1785.
- 22.—Forsyth Street Methodist Episcopal Church, 1789.

## PRESENT RELIGIOUS AND RACIAL CONDITIONS.

In the section of the city south of Chambers street the Census of 1900, according to its retabulation by the Tenement House Department, found 16,203 persons. In 1855 there were 23,553; in 1865, 14,413; in 1897, 23,637.

Of the population in 1900, 8,803 were in the First Ward, which lies south of Liberty street from the East to the North River; 902 in the Second Ward, east of Broadway, from Liberty to Spruce and Ferry streets; 1,763 in the Third Ward, west of Broadway, Liberty to Chambers streets, and the balance, or 4,825 persons, in the southern portion of the Fourth Ward, or from Spruce and Ferry to Chambers street and east of Park Row.

The population of New York at the time of Washington's inauguration was between 20,000 and 30,000, as above stated, and despite all the losses below Chambers street, through the erection of commercial and manufacturing establishments, "Oldest New York" yet contains more people than at the close of the Revolutionary War, when there were only 10,000, as against 16,203 persons today.

It should be remembered, of course, that the habitable area in this region has greatly increased since that time, through the filling in of the water front on both the North and East Rivers. Some of the habitable area has been wholesomely reduced by the extension of Chambers street, and the other ameliorations of the Five Points locality.

Within the section of this area now under consideration, namely, south of Chambers and east of Broadway, the Federation's census of 1903 found over 1,560 families, having in them above 6,345 persons. Information was declined or was unobtainable after four visits in about thirty families.

The Federation's visitors possess no compelling authority, and hence their failure to secure the returns in some of these families. Nevertheless their work was successful in 68 per cent. of the cases.

The region, moreover, is a particu-

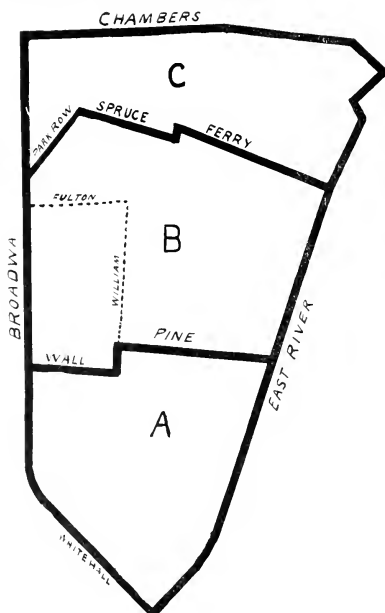
larly difficult one to cover, on account of the janitors' families living sometimes in the basements and sometimes under the very roof of large office buildings.

The mere finding of all of these families is a matter of considerable difficulty, and as the amount supplied to cover the whole district was small, it is probable, though all possible pains were taken, that homes on the top of office buildings, or with office buildings on top of them, were missed.

The families visited and contributing full information, however, supply some astonishing facts.

In the treatment of the information gathered the section is divided into three parts, as shown on the chart:

Section "A," it will be noted, practically corresponds with the area of Snijvesant's map of 1653. When the city was surrendered to the English in 1664, there were in this section a maximum of 1,500 persons. Within this same area a year ago there were 1,337 persons in the families giving com-



plete information. It is likely that in the eight families declining information, in the families missed, and the households running above nineteen persons (the limit of the Federation's electric tabulating machines as at present set), there was a sufficient balance to bring the figures up to those of September 8, 1664. As many south of Stuyvesant's Singel as when the English colors were hoisted, and nearly 4,000,000 outside of it! As many west of the line of the Palisades down Greenwich street, on ground filled in since 1755, as in the New Amsterdam that became "New Yorke" in 1664! And more people arriving at Ellis Island every day than then in the whole city!

In 1678 there were 384 houses in the city; the 315 families visited in the Federation's census of 1902, in Section "A," show 181 addresses; and the other "houses" are innumerable.

When Stuyvesant surrendered the city the Dutch were the most numerous nationality both in language and religion, and appended is the utterly contrasted count of last year. It is given both by sections and by streets or blocks of sections.

The most numerous communion of 1664 thus shows only a single family today; the Lutheran has 19;

the "established" church that succeeded the Dutch, and which is permanently established as the richest Protestant communion of the city, both by the grant of the King's Farm and the pronounced benevolence of its large constituency, has twice as many, while the Baptists and Jews, then prohibited, have each four families; the Methodists and Presbyterians, both of subsequent local origin, are more largely represented than the Reformed Dutch; two communions, undreamed of by Stuyvesant, the Greek Orthodox and the Congregationalists, have each as many as the Dutch; the Protestants who have no creedal preferences outnumber every communion except the Protestant Episcopal; and the Roman Catholics outnumber all others combined in the very "Oldest New York."

In Section "B," where the Friends and Moravians originated their work, and throughout the whole of the "Oldest New York" of this article, they had no adherents among the families visited last year; but the Christian Alliance creed has a following of one family in this section, and the African Methodists, who date as a communion from 1796, have one. This section, the birthplace of Quaker, Presbyterian Baptist, Moravian and Methodist

JOHN STREET DISTRICT.		PROTESTANT FAMILIES																ALL OTHERS			
BY DENOMINATION		R1	C5	E1	E4	L1	M1	M2	Pl	R1	U5	X1	X5	Total				C1	C2	H1	H4
Tiere																					
A	307	4	1	38	0	19	14	0	3	1	20	9	0	110	193	1	4	0			
B	134	5	0	26	1	21	8	1	5	2	6	2	0	76	54	0	3	0			
C	1,119	1	0	21	0	40	11	1	12	1	10	2	2	101	996	13	8	1			
TOTAL	1,560	10	1	85	1	80	33	2	20	4	36	13	2	287	1,243	14	15	1			
BY NATIONALITY																					
497 American		9	1	47	0	13	20	1	9	0	17	3	0	120	375	0	2	0			
11 Canadian		0	0	4	0	0	0	0	0	0	0	0	0	4	7	0	0	0			
34 English		0	0	7	0	0	0	0	0	0	2	1	0	10	24	0	0	0			
6 Scotch		0	0	0	0	0	0	0	0	1	1	0	0	2	4	0	0	0			
3 Welsh		0	0	1	0	1	0	0	0	1	0	0	0	3	0	0	0	0			
440 Irish		0	0	2	1	0	0	0	3	0	3	0	1	10	430	0	0	0			
107 German		1	0	15	0	53	1	1	2	0	6	2	1	81	25	0	1	0			
5 Austrian		0	0	0	0	0	0	0	0	1	0	0	0	1	2	0	2	0			
2 Dutch		0	0	0	0	1	0	0	0	0	1	0	0	2	0	0	0	0			
1 Swiss		0	0	0	0	0	0	0	0	1	0	0	0	1	0	0	0	0			
8 Norwegian		0	0	0	0	3	1	0	1	0	2	0	0	7	1	0	0	0			
14 Swedish		0	0	2	0	4	4	0	1	0	2	0	0	13	1	0	0	0			
1 Danish		0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0			
7 Russian		0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	7	0			
3 Hungarian		0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	2	0			
1 Polish		0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0			
4 Finnish		0	0	0	0	4	0	0	0	0	0	0	0	4	0	0	0	0			
9 French		0	0	1	0	0	1	0	3	0	0	1	0	6	2	0	1	0			
356 Italian		0	0	0	0	0	0	0	0	0	0	0	0	0	356	0	0	0			
10 Spanish		0	0	0	0	0	0	0	0	0	1	0	0	1	9	0	0	0			
16 Grecian		0	0	0	0	0	0	0	0	0	0	1	0	1	14	0	0	0			
6 Chinese		0	0	0	0	0	0	0	0	0	1	4	0	5	0	0	0	1			
19 Colored		10	0	6	0	0	6	1	1	0	0	1	0	15	4	0	0	0			
1,560 TOTAL		10	1	85	1	80	33	2	20	4	36	13	2	287	1,243	14	15	1			

For Key to Notations See Accompanying List.



FRANKLIN SQUARE Fifty Years Ago.

public worship, is more largely Protestant than Roman Catholic, and the Lutherans have 21 to 26 Protestant Episcopal families.

In Section "C" the Lutherans are first with forty families, the Episcopalians second with 21, and next among non-Roman communions are the Greeks, with 13. But the whole non-Roman group number only 123 while the Roman Catholics have 996 families; and among the non-Roman is a Chinese Confucianist.

In the whole of "Oldest New York" there are 1,243 Roman Catholic families, or 79.6 per cent. of the whole population canvassed; 287 Protestant families; the Greeks have 14 families, the Jews 15, and the Confucianists one pronounced adherent. There are but 2 openly Agnostic families, 13 who do not know whether they are Agnostics or believers, and more Protestants who have no denominational choice than of any communion except the Protestant Episcopal and Lutheran.

Among the whole 1,560 families nine Protestant communions, with a total of 236 families, have a specified following, and of these the Protestant Episcopal claim 85 and the Lutheran 80—a miniature of the following of the two leading Protestant communions in the city at large.

The detailed distribution of nationalities as between Sections "A" and "B" has not been tabulated. Suffice it to say that "A" has not families of eighteen differing languages, but in all likelihood has individuals of even more than Father Jogues reported in 1644.

There are among the 307 completely canvassed families in "A," 49 where the nationalities of the father and mother are different, and 18 among the 134 families in "B."

In the whole of "Oldest New York" there are only two families wherein the mothers are natives of the Holland that held the city to 1664. The region as a whole is 31.8 per cent. native white, 1.3 per cent colored and 66.9 per cent. of foreign parentage. It is thus more American than the city as a whole, in which the corresponding percentages, in 1900, were 21.5 per cent. native white, 1.8 per cent. colored and 76.7 per cent. of foreign parentage. In the Borough of Manhattan the corresponding figures were 16.9 per cent. native white, 1.9 per cent. colored, and 81.2 per cent. of foreign parentage.

The families, with native born mothers, number 497; next are the Irish, with 440; next the Italians, with 350; and next the Germans, with 107. Each of the 19 other nationalities has less than 100 families. The Italians are the only segregated nationality; most of them live in blocks under the shadow of the Brooklyn Bridge, and in streets which were brilliant, in "Oldest New York's" closing days, with the equipages of Washington. Italian families are in the block bounded by Pearl, Cherry, Roosevelt and Oak streets, the site of the second Quaker meeting house, and the residence of Washington, until he found it too far up town and moved to lower Broadway.

The Greeks are mainly in Cherry and Roosevelt streets.

Of the Protestants families, 287 in all, including the U's, N's and S's of the preceding lists, 120 are American, 81 German, 15 colored, 13 Swedish, 10 English, 10 Irish, 7 Norwegian and 6 French, and there are eleven other nationalities, with 25 families in all, having five families or under apiece.

Of the 1,243 Roman Catholic families 430 are Irish, 375 American, 356 Italian, 25 German, 24 English, and there are 10 other nationalities, with 20 families in all, with under 10 families apiece. There are 4 colored Roman Catholic families.



Seven of the 15 Jewish families are Russian, and every Russian family is Jewish; two of the three Hungarian families are Jewish and the other Roman Catholic; two of 5 Austrian families are Jewish; and there are 1 French, 1 German and 2 American Jewish families.

All of the Greek Orthodox families are of Grecian motherhood.

The two Agnostic families are Irish and German.

The 356 Italian families are solidly Roman Catholic; but only 2 of the 9 French families. There are three of the latter which are Presbyterian.

The Protestant Episcopal church has families of 9 nationalities; the Lutheran of 8; the Presbyterian of 7;

the Methodist of 6; but the Protestants who do not specify a creedal preference are of 10 nationalities, and nearly half of them are of American parentage.

The 4 Dutch Reformed families are of Scotch, Welsh, Austrian and Swiss motherhood; and the two Dutch families belong, one to the Lutheran church (Dutch Lutheranism has been foreordained to persist) and the other to the Unspecified Protestant class.

The adherence of the Protestant families in "Oldest New York," in other words, is a call to the catholic spirit, which is so happily awaking in American Protestantism.

The Christ whom these people will follow is not a tribal Christ but the

LOCATION OF FAMILIES IN JOHN STREET CANVASS, BY STREETS AND BLOCKS.

Section "A"		PROTESTANT FAMILIES													ROM.CATH.		CHURCHLESS PROTESTANTS														
		Key to Notations at foot of sheet													Sec.V.Key		V. Key to Notations														
Fams	Streets	B1	E1	L1	M1	P1	R1	U1	X1	C5	E4	M2	Total	C1	C2	H1	B1	E1	L1	M1	M2	P1	R1	U1	X1						
21	Beaver Street		2	2	2				1				7	14					1	1					1						
18	Bridge Street		2	4		1		2					9	9					2						2	2					
27	Broad Street	1	6	2	1					3			13	13		1		1	1												
4	Broadway									2			2																		
32	Coenties Slip		2	2	2				3	2			11	21					1	1					3	1					
2	Exchange Place								1				1	1											1						
13	Front Street		3	1	2					1			7	6																	
2	Hanover Square												2																		
11	Moore Street		1										1	9																	
7	New Street	1	1		1				2				5	2											2						
9	Old Slip				1				2				3	6																	
68	Pearl Street		2	5	4	1			1	3	1		17	49		2			1												
14	South Street				1				3	1			5	9																	
31	Stone Street		7				1			1			9	21		1									1						
5	South William Street		1	1					1	2			5												1	2					
27	Wall Street		7			5	1	1	3	2			19	8											3						
17	Water Street		1	1						1			3	14																	
4	William Street												4																		
3	Whitehall Street												3																		
315		4	38	19	14	3	1	20	17		1		117	135	1	4		1		6	3				19	8					
Section "B"																															
6	Ann Street		1	1									2	4																	
5	Beekman Street					1	1			1			3	2																	
2	Broadway		1		1								2																		
7	Burling Slip		1	1									2	5				1	2												
6	Cedar Street								1	1			3	3											1	1					
5	Cliff Street		1		1								2	3																	
1 de	Peyster Street												1																		
1	Front Street												1																		
8	Fulton Street		1	3			1						5	3																	
2	Gold Street				2								2																		
8	John Street		1	1	2				1				5	3				1	2												
5	Liberty Street				1		1						2	3										1							
11	Malden Lane		2	2		2							6	4		1			1												
23	Nassau Street		1	5	2	1	1		1	1		1	14	8		1									1	1					
9	Pearl Street		1		1	2				2			6	3																	
5	Peck Slip				1					2			3	2						1											
6	Pine Street			4						1	2		5	3											1						
1	Platt Street		1										1																		
14	South Street		5	3			1			1			10	3		1				2											
4	Wall Street		1						2				4												2						
1	Water Street				1								1																		
9	William Street		1	3									6	3																	
141		5	26	22	8		5	2	6	8		1	84	84			3	3	3	9					5	2					
B1	Baptist	Section "C" Comprises 1,119 of the families canvassed, out of 1,560. It is not tabulated by streets, but by blocks, and only the blocks with churchless Protestant families are here given. See Map.													C1	1															
E1	Episcopalian														C3	1			3							3	2				
L1	Lutheran														C6				1								1				
M1	Methodist														C7		1	1													
P1	Presbyterian														C10	1	3		1	1	1					1	1				
R1	Reformed Dutch														C13											1					
U1	Undenominational														C14																
X1	Unspecified														C15					3											
C5	Congregational														C16		1	2		1							1				
E4	Christian Alliance														C17		1	2													
M2	African Methodist	*Streets added to water front mostly since 1755													Totals																
C1	Roman Catholic														4																
C2	Greek														9																
R1	Hebrew														28																
															6																
															4																
															1																
															2																
															31																
															14																

\*Streets added to water front mostly since 1755

EDUCATIONAL STATISTICS, SHOWING NUMBER OF FAMILIES WITH CHILDREN OUT OF PUBLIC SCHOOL AND SUNDAY SCHOOL, BY AGE CLASSES AND BY SEX.  
Abbreviations: B, over column Boys; G, Girls; BG, both Boys and Girls; -, neither Boys nor Girls; Sch., Public School; S.S., Sunday School.

	3 to 7 years			8 to 11 years			12 to 13 years			14 to 15 years			16 to 21 years		
	Out Sch.	B	G	Out Sch.	B	G	Out Sch.	B	G	Out Sch.	B	G	Out Sch.	B	G
American	68	42	26	71	48	23	5	4	128	30	25	3	31	3	2
Canadian	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1
English	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Scottish	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Welsh	34	36	10	24	35	41	15	4	78	18	15	4	44	2	2
Irish	8	5	2	7	9	6	1	6	2	20	4	2	16	1	1
German	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Austrian	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Holland	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Norwegian	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Swedish	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Russian	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Hungarian	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Finnish	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
French	53	67	23	32	50	67	50	9	7	100	55	36	12	11	2
Italian	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Spanish	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Grecian	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Chinese	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Colored	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Total	1707	1357	350	1174	1707	1357	350	1174	1707	1357	350	1174	1707	1357	350
By Denomination															
Protestant	21	13	4	18	18	20	6	18	5	1	54	7	8	1	44
Catholic	147	137	45	94	151	149	82	41	13	16	284	102	70	19	122
Greek Catholic	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Hebrew	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Confucian	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Total	1707	1357	350	1174	1707	1357	350	1174	1707	1357	350	1174	1707	1357	350

Christ who would draw all men unto him. Nor is He a creedal Christ—Truth without Life and Leadership, but the Christ of Example and of Inspiration as much as of Authority.

The placats and prohibitions alike of Dutch and English days are anachronized by today's conditions; cannot tolerance add fraternity and associational effort to itself in this new and better time? Without them even Trinity's large resources will hardly suffice to shepherd the scattered and straying sheep of its own flock in "Oldest New York"; with them the "Old John Street" Methodist Church has yet before it a noble work.

The proof of this, however, is cumulative, and a new feature of it will appear in the next section.

#### EDUCATIONAL CONDITIONS.

In Section "A" 52 of 307 families are without a church home; in "B" 32 of 134; in "C," 99 of 1,119, in all 183 of 1,560 families.

Of what creed and race are these churchless families? Ninety-seven are Protestant; 70 Roman Catholic; 4 Greek; 11 Jewish, and 1 a Confucianist.

That is to say 33.8 per cent. of the Protestants; 5.6 per cent. of the Roman Catholics; 28.5 per cent. of the Greeks and 74 per cent. of the Jews are without regular places of worship—"the most socializing of all habits."

Of what beliefs are the churchless Protestants? Of every belief yet represented in "Oldest New York," except the Congregationalist and Christian Alliance.

The largest group are the creedless Protestants, 31 families, practically all of this group; next the Lutherans, with 28 of their 80 families; next the Episcopalians, with 9 out of 85; then the Methodists, with 6 of 33. The balance is contributed to by the Baptists, African Methodists, Presbyterians and Reformed Dutch.

The nearest Lutheran Church on Manhattan Island is the first Lutheran church in the city, St. Matthew's, in Broome street, but it is too remote to reach down to the scene of its beginnings; the Brook-

lyn churches on the Heights are practically nearer.

But they have their own neighborhood to care for.

It may not be denominational, but it is at least practical, and it is not anti-tolerant to say that the care of these churchless families must be with the churches that are yet on the ground. If the old Frankfort Street Lutheran Church were yet there it would have a constituency for service, if not for support; but it is gone, and there are no symptoms of its return. It would, therefore, be a civic service if the churches that are on the ground should "allure" these Lutherans, in the catholic spirit of today, not for the purpose of "matriculating" them in this or that faith, as the West India Company charged the Dutch of 1628 to do, but for the purpose of exhibiting Christian neighborliness. And if existing rubrics are not magnetic enough to do this successfully, why not employ at least occasionally the rubrics to which the Lutherans are accustomed, and be content with making these Christian neighbors into "fraternal associates" of the Methodist or Protestant Episcopal body? By this is meant that they could be enrolled and ministered to in churches of other rubrics and creeds without formally abandoning their childhood faith.

It was fraternal to the highest degree when St. Paul's and St. George's were opened to the churchless Presbyterians and Dutch after the Revolutionary War; and when Trinity's officials subscribed for the erection of the John Street Methodist Church; but the Lutheran church of then is now razed to the ground, and "time makes ancient good uncouth."

Next to the Lutheran churchless constituency stand the Episcopalians and Methodists, i. e., the churchless families of the communions that are yet on the ground. The John Street Methodist Church canvass has furnished Trinity with the list of the 8 churchless Episcopalian families, and they were scattered over such a very wide area

that it is hardly likely they would have been otherwise discovered. When Washington was inaugurated the workers of 18 Protestant churches were visiting the area of "Oldest New York"; now there are but three such churches, and it must be that they cannot well do without one another's help. John Street has helped Trinity to discover the unchurchless Episcopalians, and Trinity, which helped John Street to commence its worship, can help it in its work by a similar reporting of the churchless Methodists within the field of St. Paul's and the main church.

In 35 out of 36 of the Unspecified Protestant families there are baptized persons, and even in 8 of the 13 families unwilling to call themselves Protestant, and in one of the Agnostic families.

There are baptized persons in every one of the 85 Episcopalian families, in 78 of the 80 Lutheran, and in all of the families of the other Protestant communions except the Baptists.

Sixty-three of the Protestant families have children of Sunday School age, who are not in Sunday School, and there were 107 of the 287 Protestant families without a Bible.

The public school is better attended than the Sunday School, except among the Episcopalians and Methodists, which have churches in the field.

Nearly half of the Italian families are neglecting the secular education of their children, and over 200 of them have children out of Sunday School. Next to them the Americans are most largely culpable in this respect.

The detailed educational tables give much additional information.

Here are some of the facts shown:

1. 144 Italian families with children 3 to 7 years of age—the kindergarten age—out of public school; 107 out of Sunday School.

2. 122 American families with children 3 to 7 years out of school; 140 out of Sunday School.

3. Altogether 381 out of school; 439 out of Sunday School.

4. Of Protestant families 44 with children of kindergarten age out of school and Sunday School.

5. 117 families with children 3 to

are unconnected with public school, and but 12 with Sunday Schools.

Summarized the educational statistics are as follows:

FAMILIES WITH CHILDREN OF VARIOUS AGE-CLASSES IN PUBLIC SCHOOL AND SUNDAY-SCHOOL.

By Nationalities	3-7 years			8-11			12-13			14-14			16-21		
	Fams	P.S	S.S	Fams	P.S	S.S	Fams	P.S	S.S	Fams	P.S	S.S	Fams	P.S	S.S
American	164	42	24	137	128	81	84	79	48	68	43	30	109	10	18
Irish	104	24	13	81	73	44	43	39	23	57	24	20	88	3	5
German	22	7	6	22	20	16	15	14	0	16	8	11	24	1	4
Russian	5	2	0	3	2	0	2	2	0	2	0	0	2	0	0
Italian	176	32	9	114	100	11	69	59	9	54	22	3	61	2	1
All Others	27	10	7	25	22	14	15	14	10	13	9	7	27	5	5
	498	117	59	362	345	166	228	207	90	210	106	71	311	21	33
By Communions	3-7 years			8-11			12-13			14-14			16-21		
	Fams	P.S	S.S	Fams	P.S	S.S	Fams	P.S	S.S	Fams	P.S	S.S	Fams	P.S	S.S
Protestant	62	18	18	60	54	44	31	30	28	39	26	27	62	7	15
Roman Catholic	423	94	41	313	284	122	191	172	62	166	78	44	242	13	18
Greek Catholic	2	0	0	3	3	0	1	0	0	1	1	0	3	1	0
Jewish	10	5	0	6	4	0	5	5	0	4	1	0	4	0	0
Confucian	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	498	117	59	362	345	166	228	207	90	210	106	71	311	21	33
Communions by Percentages	3-7 years			8-11			12-13			14-14			16-21		
	Fams	P.S	S.S	Fams	P.S	S.S	Fams	P.S	S.S	Fams	P.S	S.S	Fams	P.S	S.S
Protestant	29.	29.		90.	74.		96.	90.		56.	69.		11.	24.	
Roman Catholic	22.	9.		90.	39.		90.	32.		47.	26.		5.	7.	
Greek Catholic	0.	0.		100.	0.		0.	0.		100.	0.		33.	0.	
Jewish	50.	0.		66.	0.		100.	0.		25.	0.		0.	0.	
Confucian	0.	0.		-	-		-	-		-	-		-	-	

7 years are reached by the public school; 59 by religious schools.

In the above is shown the opportunity of a Cherry street kindergarten, or settlement with kindergarten emphasis.

The public school lacks the children of only 37 families, with children from 8 to 11 years of age, and there are 345 families with children of this age who are reached by the public school; but the Sunday School is out of touch with 216 families, 191 of them Roman Catholic and 103 of these Italian.

Of families with children between 12 and 13 years, 21 are unreached by the public school, and 207 families are in touch with the schools; while the Sunday Schools might gather 138 more families, but only 3 of these are Protestant, and 60 of the Roman Catholics are Italians.

In the age class 14 to 15 years 104 families have already started their children in gainful occupations in preference to continuing them at school, 32 of them Italian and 13 Protestant; and the Sunday School shows 139 families unreached, 116 of them Roman Catholic, and 51 of these Italian. Of Protestant families with children 14 to 15 years, 13

The public school, whose compulsory authority ceases at 16 years, surpasses the Sunday School in every particular, in the above summary with the exception of the age classes 3 to 7 years and 14 to 15 years where, in the case of the Protestant families, the Sunday School attendance is as good as, or better than, the public school attendance.

The Sunday School has no compulsion; it has only magnetism, the inherent magnetism of religion, and it certainly ought to awaken the second thought of the cynics and carpers, who assert that religion is dying out, to discover that 74 per cent. of the Protestant families with children from 8 to 11 years of age, in "Oldest New York," send their children to Sunday School, and 90 per cent. of the families with children from 12 to 13 years of age, or but 16 per cent. and 6 per cent. less than the public school attendance with compulsory law and truant officers to enforce it. And when Protestantism claims 69 per cent. of the families with children from 14 to 15 years of age, while the public school retains but 66 per cent., and in the age class 16 to 21 years claims 24 per cent. against 11, it cannot be

said that, in this part of the town at least, interest in religious education ceases with the commencement of economic struggle.

At the same time the showing of religious education is not all it ought to be in the Protestant, the Roman, the Greek or the Jewish group; though, so far as the last is concerned, it should be remembered that home training, whose investigation has not entered into the present study, has lost less of its old force than in Christian households.

On the whole, however, religious education is probably as widely diffused in "Oldest New York" as in any part of the city, unless it be among the Roman Catholic section of the population, especially its Italian portion.

The facts of the above tables speak for themselves, and the Roman Church should either reach these families better, or welcome the preservation of their Christian faith in changed form.

### HOUSING CONDITIONS.

One thousand one hundred and eighty-four of the 1,500 families last year visited in "Oldest New York" live in dwellings containing three families or over, and fourteen dwellings, not tenements legally, were so pronouncedly tenement in their appointments that the visitors, who ordinarily secure housing information only in tenement houses, took the statistics of these fourteen families.

In Section "A" there is one twelve family tenement, and 41 families living in dwellings containing from 6 to 11 families.

In Section "B" there were no dwellings with 6 families or over.

It is in Section "C" that the typical tenements appear in largest quantity, for of the 1,119 families in that tier only 253 live in dwellings containing under 6 families.

Five hundred and eight families in this section live in houses with over 12 families and 291 in dwellings with over 18 families.

Forty-two of the 287 Protestant families, or  $\frac{1}{7}$  are in dwellings with above 12 families apiece, and 466 of

TIER	DISTRICT	Number of Rooms				Not -ateNone	Bath -ateNone	Toilet		Hot & Cold Water	Cold Water Apartment	Hall	Yard	Clean	Ur-	Children
		1	2	3	4	5	6	7	8							
A	130	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	131	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	132	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
B	133	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	134	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	135	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
C	136	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	137	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	138	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
TOTAL		1,198	51	372	413	230	162	48	15	7	340	211	128	25	536	58
BY DENOMINATION																
1,116 Protestant		5	151	37	291	112	5	2	27	23	5	6	51	4	8	108
1,057 Roman Catholic		48	351	373	193	49	34	5	210	185	23	118	467	54	18	1,039
14 Greek		1	5	1	5	1	1	1	2	2	1	1	10	1	14	1
10 Jewish		2	1	1	3	1	1	1	1	1	1	1	7	1	10	1
1 Confucian		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
TOTAL		51	372	413	230	162	48	15	7	340	211	128	25	536	58	26,1172
BY NATIONALITY																
359 American		10	110	128	48	34	21	3	5	83	69	11	12	13	51	9
6 Canadian		1	2	1	1	1	1	2	1	1	1	1	1	1	1	1
19 English		1	7	8	4	1	1	1	1	10	5	1	1	1	1	19
4 Scotch		1	1	1	2	1	1	1	1	1	1	1	1	1	1	4
1 Welsh		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
301 Irish		22	111	120	57	16	18	5	2	115	70	10	7	134	6	8
56 German		2	6	12	23	5	6	2	13	11	3	1	28	5	51	5
1 Austrian		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
1 Switzerland		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
2 Norwegian		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
4 Swedish		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
6 Russian		2	1	1	2	1	1	1	1	1	1	1	1	1	1	1
3 Hungarian		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
1 Polish		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
1 Finnish		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
5 French		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
348 Italian		10	126	127	81	21	1	1	108	45	2	202	1	3	345	5
7 Spanish		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
15 Grecian		2	5	1	1	1	1	1	1	1	1	1	1	1	1	1
4 Chinese		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
2 Chinese		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
TOTAL		51	372	413	230	162	48	15	7	340	211	128	25	536	58	26,1172



ENTRANCE HALL of the Walton House, 324 Pearl Street, whose magnificence was advanced in the British Parliament as an excuse for taxing the colonies.

the 1,243 Roman Catholic families, or considerably over 1-3.

Fifty per cent. of the Greek Catholic families are in 12 family tenements and over  $\frac{1}{3}$  of the Jews.

The Italians are not only segregated in particular blocks but in particular houses of those blocks.

Of 356 Italian families, 178, or exactly  $\frac{1}{2}$ , live in tenements containing 12 families or over.

Overcrowding (two people or more to a room) is practically confined to Section "C"; Section "B" has none whatever and Section "A" has only one family out of 307. In Section "C," on the other hand, 267 out of 1,119 families have over two people to a room, including kitchens.

Of the Protestant families about 4 per cent. are overcrowded; over 20 per cent. of the Roman Catholics and Greeks, and two of the 15 Jewish families have over two people to a room.

The large percentage of the overcrowding in the Roman Catholic and Greek communions is due respectively to the Italians and Greeks.

The Italians are not only segregated in particular blocks and houses, but sardined together in particular apartments; 137 of the 356 Italian families have over two people to a room; and the Greeks are in worse case, 14 of their 16 families having over two people to a room.

The housing conditions of the Italians, in fact, were so pronouncedly bad that the Federation, for the welfare of the city, was compelled to report some flagrant violations of law, which were at once dealt with by the Tenement House Department.

One family was using its apartment to pluck and dress chickens.

In this very neighborhood, in Revolutionary times, was the "Walton House," the most magnificent mansion in New York, and so perfectly appointed that its elegance was offered in the British Parliament as excuse for taxing the colonies. Its site, 324 Pearl street, has been covered since 1881 by a dingy tenement, and few who are whirled past it on the "L" realize that next door to it are houses with over 12 families.

If there is any neighborhood in New York where the "L" is especially detrimental it certainly is in the narrow streets of the old town, where economic conditions still compel many of the poor to live. The "L," tortuously following the curves of Pearl street, casts shadows that reach almost from step to step, and the trees of yore would find it hard to thrive in the gloom of to-day.

But the children are also tender plants that need the sunlight, and some day perhaps the subways of the city will be so plenty that the streets, free from the shadow and the roar of continuous steel bridges, can be restored to their original purpose. The streets of "Oldest New York" are most of them only broadened footpaths, laid out when most of Manhattan Island was thought to have only a farm land future, and when the city was thought to need, like Old World cities, cramped in corset walls, restriction rather than



THE WALTON HOUSE neighborhood Today.

JOHN STREET DISTRICT.		Families per Dwelling										Length of Residence										1st Church										Child										Child										Child									
		1: 2: 3: 5: 6: 11: 17: 18: 19: 20: 21: 22: 23: 24: 25: 26: 27: 28: 29: 30: 31: 32: 33: 34: 35: 36: 37: 38: 39: 40: 41: 42: 43: 44: 45: 46: 47: 48: 49: 50: 51: 52: 53: 54: 55: 56: 57: 58: 59: 60: 61: 62: 63: 64: 65: 66: 67: 68: 69: 70: 71: 72: 73: 74: 75: 76: 77: 78: 79: 80: 81: 82: 83: 84: 85: 86: 87: 88: 89: 90: 91: 92: 93: 94: 95: 96: 97: 98: 99: 100: 101: 102: 103: 104: 105: 106: 107: 108: 109: 110: 111: 112: 113: 114: 115: 116: 117: 118: 119: 120: 121: 122: 123: 124: 125: 126: 127: 128: 129: 130: 131: 132: 133: 134: 135: 136: 137: 138: 139: 140: 141: 142: 143: 144: 145: 146: 147: 148: 149: 150: 151: 152: 153: 154: 155: 156: 157: 158: 159: 160: 161: 162: 163: 164: 165: 166: 167: 168: 169: 170: 171: 172: 173: 174: 175: 176: 177: 178: 179: 180: 181: 182: 183: 184: 185: 186: 187: 188: 189: 190: 191: 192: 193: 194: 195: 196: 197: 198: 199: 200: 201: 202: 203: 204: 205: 206: 207: 208: 209: 210: 211: 212: 213: 214: 215: 216: 217: 218: 219: 220: 221: 222: 223: 224: 225: 226: 227: 228: 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freedom of expansion. These streets, if they are to be increasingly built up with business skyscrapers, need, not only for the tenement house people who remain there in permanent residence, but for the workers in the office buildings, the maximum sunlight and maximum space with which the "L" and surface cars both at present interfere.

The permanence of residence of families in Section "A" is quite pronounced; 54 per cent. have been living four years and over in their present apartments; in Section "B" the permanence of the families is almost as high; even in Section "C" one third of the families have been in their apartments over four years.

The Protestant population is the most stable; 151 of the 287 Protestant families have been over four years in their present home, and but 410 of the 1,243 of the Roman Catholic families.

58 of the 287 Protestant families are in their first residence, as a family, in New York, but there are 157 Roman Catholic families in their first residence, of whom 43 are Italians.

The 1,108 families from whom full housing information was ascertained live in 3,700 rooms, an average of 3.00 rooms per family.

Over 25 per cent. of the rooms are dark, and without any direct access to the open air. Only 26 of these 1,108 families have a bath, and only 20 a private toilet.

501 of the families have access only to hall toilets, and 668 were at the time of the canvass without even these.

48 families only had hot and cold water in their apartments; 665 had to procure water from hall faucets, or from the yard. Nevertheless only 262 families, of whom 130 were Italians, were classed by the visitors as dirty.

It is the combination of the characteristics of the Italians, appearing practically in all of the tables, which leads the writer to believe that they need more than church ministry.

Their whole standards and habits of living need to be raised. The

Children's Aid School and the Five Points Mission, the House of Industry, the Mariners' Church and the Transfiguration Church are all doing good work among them; but Italian work in the contiguous Second, Sixth and Third Assembly districts, in all of which the Italians are the leading nationality, needs to be enlarged. They have been driven to New York, to a large degree, by the exhaustion of the soil of Sicily, once the granary of Italy, and they cannot live by bread alone.

#### HOUSEHOLDS AND CHILDREN.

The individuals in the 1,560 families visited number as follows:

	Persons.
287 Protestant families.....	1,067
1,243 Roman Catholic families.....	5,121
14 Greek Catholic families.....	76
15 Jewish families.....	76
1 Confucian family.....	5
1,560	9,345

The distribution by nationalities was as follows:

	Persons.
497 American families.....	2,075
440 Irish families.....	1,588
107 German families.....	416
356 Italian families.....	1,650
160 All other nationalities.....	616
1,560	6,345

In the American families there were 957 children; in the Italian families 881; in the Irish 772; in the German 165; in all the 1,096 families with children, 2,970 children.

Four hundred and eleven of these were of Protestant parentage, 2,500 Roman Catholic, 42 Jewish, 14 Greek Catholic, 3 Confucian.

Of the Protestants 172 were Episcopalian, 104 Lutheran, 50 Methodist, 38 Presbyterian, 35 Unclassified, and the total was brought up by Baptist, Congregationalist, Christian Alliance, African Methodist, Reformed Dutch, unspecified and Agnostic families, to 411 Protestant children.

In "Oldest New York," as every where that the Federation has gone, the number of children in the Jewish families is higher than in Christian. The average is 2.8, while the Roman Catholic average is 2, the Protestant 1.43 and the Greek Catholic 1. Here, moreover, as in other areas of New



York, the Unclassified Protestants have a smaller average of children than Protestants of a particular denomination, and the Agnostic average is yet lower.

In the process of the "Oldest New York" canvass the Federation has tabulated intermarriage for the first time in detail. There are 29 families in which a Protestant husband is married to a Catholic wife; 9 in which a Catholic husband is married to a Protestant wife, and one case of Jewish and Protestant intermarriage.

The change of creed on the part of the children is also for the first time tabulated. There are 3 families in which the children have moved from Protestantism to Catholicism; 3 in which the movement has been in the reverse direction. There is no case tabulated where the children adhere to a Protestant faith different from the Protestantism of parents; this, however, is probably due to the classification of all Protestant families according to the churches the children are connected with, in case the parents, though of another creed, are not connected with any church.

Two hundred and sixty-eight of the 1,560 families visited have boarders and only 39 have domestics.

There seem to be no families where the children are attending two Sunday Schools.

In 1,151 of the 1,560 families both parents are living; in 115 the father only is living; in 289 the mother only and 5 are orphan families.

In 16 of the 29 intermarriages of a Protestant father and Catholic mother the mother is American by birth; in 11 Irish; in 2 German; and the intermarriages of the reverse order are for the most part among the same nationalities.

The mother in the only case of Jewish intermarriage was English by birth.

Nearly one-half of the 39 families with domestics were American; of the 356 Italian families there were none with domestics.

In the region, therefore, where, in the closing days of "Oldest New York," nearly every prosperous family had its slaves, there are but few today

who command the assistance of servants in the care of their narrow quarters. One characteristic of the old life, however, remains unchanged, namely, that the children, as a rule, follow the faith of the parents.

It is this sociological fact, almost everywhere observed, that leads the Federation to report its censuses in terms of family rather than in terms of individuals, and which should lead the churches of "Oldest New York" and of the whole city to co-operate for the welfare of family life.

No religious communion ought to be prevented, whether it be Protestant or Roman Catholic, from delivering its message to individuals and awakening, if it can, a higher religious life in those individuals under a new religious attachment than under the old; but no religious communion, on the other hand, ought to be assisted to change the religious adherence of families as wholes.

This is a principle which should have been followed in the earliest days of religious history in "Oldest New York": had it been followed the Lutherans, Presbyterians and others would not have been inhibited from public worship as they were by both Dutch and English.

It is now followed by the Federation in every area where it works, and this study may rightly conclude with the asking and answering of two questions:

1. Was "Oldest New York" better than the present "Oldest New York"?

2. What can be done by the churches in "Oldest New York," and of the rest of the city, to better its life today?



AN OLD DUTCH HOUSE

### THE CHURCH AND THE CHURCHMAN.

That the gambling you invested your money in has been shown in the course of the beginning of the nineteenth century in the Church. Next to the common rather the Rev. John Jay, the colossal egotist who happened to be made bishop of the diocese, and who personally petitioned the king's farm had said, "The New Yorkers are drunkards and gamblers. This, joined to their profane, atheistical and scoffing method of discourse, makes them company extremely uneasy to sober and religious men." Gambling, as a matter of fact, was more reputable in that olden time than now. Even Washington kept an account of his winnings. The scale of Canfield's is bigger, but the crowbar was not then as common; and invasions of the habit, not always terminating in churches, were subject to restrictions less formal than a duck.

### THE SALOON.

The liquor traffic was a blight to "Oldest New York," as it still is—especially to its water front. A fourth of the houses in Snuyvesant's time were devoted to the trade in spirits. The saloons were open on Sundays after church hours as late as 1748; and Wessels' inn was the scene of an incident that could hardly happen today. The bidding at auctions was spirited for cause, and while Miller's account is exaggerated, the city today is not as fabulous as "Oldest New York." The strenuosity of life which is necessary to business today finds stimulants a breaking reed to lean on; and while the wrath that is gathering against the unexpected abominations of the Raines Law is largely righteous, the morale of resistance to the removable evils of the liquor trade is an evolution, and not a harking back to other times.

There are 28 hotels and 229 saloons in "Oldest New York" today, 87 in "A," 100 in "B," and in "C." In addition there are 30 store and drug stores. On South street there are 10 saloons.

### PRISONS AND PUNISHMENT.

The penology of "Oldest New York" was largely legalized cruelty. There was some justification for inflicting the death penalty on those who sold liquor to the Indians; but the razor-backed wooden horse, on which tortured criminals were obliged to sit, with leaden weights attached to their feet, must have degraded everyone who looked on; and the despicable vice of revenge was directly fostered by allowing anyone—enemies included—to wield the whip at the whipping post. The advance that has been made by surrounding public executions with secrecy, whereas the Bridewell was as anxious to have a novelty of punishment on view as department stores of now to change their windows, marks the difference between Christian and pagan penology. John Howard, whose sympathy with the American Revolution cost him his seat in Parliament, died in the year of Washington's inauguration, and the results of his labors had not then reached "Oldest New York." And if modern progressive legislation has seemed "to have the individual rather than the family in view," let it not be forgotten that the abolition of the Debtors' Prison was a long step toward the welfare of the unit of the social order—the family.

### SLAVERY AND BUSINESS HONESTY.

Governor Dongan had a chapel in his house, but he stole a slice of Wall street and pocketed the proceeds; Governor Fletcher erected a Church in the State, but on the high sea he was in league with piracy; and the conscience of high finance, if not keener, is no duller today than in many of the days of "Oldest New York."

John Cruger, fitting out the Prophet Daniel for a trip to Madagascar for live freight in 1668, was afterward an alderman for twenty-one years, and served four times as mayor. The treatment of men as chattels soiled the commercial standards of "Oldest New York," as the treatment of employes as "hands" makes atheism of many an enterprise of now. "Oldest New York" was not even certain that the black men had souls. An early census

distributes the population into "Christians" and "Slaves"—all the whites in the former, all the negroes in the latter. Even Coke had said pagans might properly be held in bondage by Christians, because pagans were the bond slaves of Satan, while Christians were the servants of God. And the time and town were so under the spell of this theory that an act had to be passed (1706) to quiet the fears of people in doubt whereto the conversion of slaves, and the baptism of their children, might lead. The act settled it that God required—that men wanted—"the thing that is past"; therefore the baptized children followed the estate of the earlier generation. Two years later, out of 1,200 slaves in the city, 200 were in the catechumen classes of Mr. Neau of the Society for the Propagation of the Gospel, and none of those confirmed as Christians was implicated in the negro insurrection of 1712. There is no fouler blot on the pages of "Oldest New York's" history than the breaking on wheels, the hanging in chains, and the burning in slow fire, of the negroes executed in 1741, in connection with the so called Papist plot. Official records show that 2,395 slaves came to New York in the years 1721-26—from the West Indies, 1,573; from Africa, 822.

Nor was the attitude of "Oldest New York" to the Indians much better. Dongan remarked upon it, as upon the attitude of the people to their slaves, and if he was implicated, as was charged, in introducing Jesuit instruction among the Mohawk Valley Indians, his loyalty to his faith was better than the indifference of his critics to theirs.

The potentialities of men—black, white, red or brown—are better recognized today than in "Oldest New York," and have led to revolutionary changes in political rights.

#### PUBLIC SPIRIT.

The abstinence of good men from participation in public affairs today is a great detriment to the city; but Talcott Williams has pointed out that the percentage of qualified voters actually voting in the early days of the American city was smaller

than now, and civic spirit on the whole has had no decadence. The Tammany Society that was organized just before Washington's inauguration has indeed deteriorated from its early estate of a simple, serviceable life; but along with its genius for the organization of a spoils system has gone a genius for Good Samaritan services, undoubtedly honest in many instances; and not until its critics, beholding its ministry to the strangers in our gates, the hungry, the homeless and the workless, go and do likewise, with as much of method and with more of the spirit of the early Tammany, will the hosts who vote solid vote separate. With countless thousands in New York those who serve them best, not those who rule them best, are the favorites; and the vision which looks beyond the edge of a ward is perhaps no rarer than the vision that looks beyond the pale of a class. Tammany, at its worst, has not increased the habit of self interest; it became bad by recognizing that it existed and gearing into it for selfish gain. That it existed in "Oldest New York" Aaron Burr was shrewd enough to see. It cannot be credited to Tweed or Croker as creator. It will periodically disappear and reappear, probably, for many moons to come.

But the eyes of the Lord to search out the evil and the good were not as many in "Oldest New York" as now. Tammany does not today, as then, go to the Presbyterian Church for its Fourth of July celebrations; but the eyes of Presbyterian, Protestant Episcopal and many other pulpits, as well as the Argus eyes of the press, are on it; and good never had better chronicling, or evil bit-terer criticism, than in New York of today.

#### EDUCATION.

The educational and charitable institutions of the city had creditable beginnings in Dutch New York. Too much praise cannot be given the Dutch for establishing school and church in the same year. But early education on this island was undemocratically limited by sex, creed,

of *class conditions*. The early schools were for boys only, and the higher education of women is but a recent Christian achievement; the test-school was not only an annex, but also a complement of the church; the English act of 1702 was only for the benefit of children of French, Dutch, and English parentage; racial divisions were perpetuated by diversity of language in school as well as in church instruction; and poverty prevented many, the majority probably, from pursuing the higher learning. If the schools of today are less Christian in omitting religious instruction, in catechetical form, they are infinitely more Christian in their democracy of sex, race, class and creed. Better far the public school system of today, the common care, charge and privilege of all the people, with the Book of Books, uncommented on, to open the daily sessions, than segregated education, with every child a catechetical theologian. Democracy needs religion to found, defend and transfigure it; but a "free Church in a free State" is inconsistent with a favored Church in a free State—either for preachers or pedagogues. The alternative of secular education is sectional education; and sectional education and democracy are incompatible. The privileges of the city's present educational system, free from kindergarten to college, and with evening lectures to extend study throughout life, are immeasurable; compared with its "Oldest New York," with preparatory schools and Columbia University well begun but with thoroughly municipal education unfounded till years afterward—is not enviable.

#### HOSPITALS.

The hospitals of the city were commenced by the Dutch in 1658, and the New York Hospital was established in 1773. Even with the modern convenience of Christian Science as substitute or supplement few would exchange the medical schools, dispensaries, and general and special hospitals, private and public, of the present, for the em-

bryonic institutions of 1789. For, while the present hospitals are more scientific, they are not less sympathetic. The modern medical profession is approaching the miracles of Jesus in its skill without losing His spirit of community service. The *Religio Medici* of today at its best, in fact, has the clearest inklings and application of the Christian Socialism of the future that are to be found in any line of human effort. Compared with the medical habit of consecrating new discoveries to the public good, how vulgar and pagan seems the diversion of other discoveries to private gain!

#### IMMIGRATION.

Concerning the relative character of pre-Revolutionary and more recent immigration, Mr. Roosevelt, writing in 1890, says:

Many imported bond servants and apprentices, both English and Irish, of criminal or semi-criminal tendencies, escaped to Manhattan from Virginia or New England; and once here found congenial associates from half the countries of continental Europe. It may be questioned whether seventeenth century New Amsterdam did not include quite as large a proportion of undesirable inhabitants as nineteenth century New York.

#### And again:

Judging from the advertisements in the Colonial newspapers the runaway bond servants were almost as numerous as the runaway slaves. As a whole this species of immigrant was very harmful and added a most undesirable element to our population. It may well be doubted if, relatively to our total numbers, we have had any class of immigrants during the present century which was as bad, and indeed it is safe to say that, in proportion, eighteenth century New York had quite as much vice and vicious poverty within its limits as the present huge city, and most of the vice and poverty among the whites was due to this importation of bond servants and apprentices.

When it is remembered that the immigrants of yore could be landed at any dock, and were subject to the inspection, not of the nation but of the city, it is evident that there are some advantages in present as compared with past immigration restrictions.

But there are two features of recent immigration which should make a New Yorker rejoice with trembling at the increase of the city's population from that source. The first is the segregation of it; the second, the quantity of it—with, as a combined conse-

quence, the congestion of the city. Manhattan added 400,000 to its population from 1890 to 1900, yet the percentage of the foreign born was almost the same at the latter date as at the former—42.71 in 1890, 42.66 in 1900. Having found, however, by experience, that the early outcries against the Irish and German immigration were largely hysterical, New York may yet be equally reconciled to the recent unprecedented immigration from Southeastern Europe. In any event the immigration problem is not peculiar to this time; it harassed the doughty soul of Peter Stuyvesant, and brotherhood, not barricades; democracy, not autocracy, is the cure of its dangers. Eternal vigilance alone will not purchase liberty from immigration's perils; enduring self devotion is equally necessary, and settlements and institutional churches are so increasing as to prove that Manhattan is awaking to the need of the hour.

#### SANITATION.

In many, if not in most, of the physical features of its life, "Oldest New York" was certainly not better than New York of today. Water supply, food inspection, home and street lighting, street cleaning and other aspects of general sanitation have all improved; and morality and mortality are so correlated that it is incredible that a lowered death rate has not been accompanied by an elevation in life rules and habits.

The city has so much of good that comes from God, and is growing in so many directions toward God's desires, that it is a libel to speak of it in hopeless tones. The Rev. John Miller complained broadly at the beginning of the eighteenth century "of the negligence of divine things that is generally found in the people, of what sect or sort soever they pretend to be. In a soil so rank as this no marvel if the Evil One finds a ready entertainment for the seed he is ready to cast in, and from a people so inconstant and regardless of heaven and holy things no wonder if God withdraw His grace, and give them up a prey to those temptations which they so industriously seek to embrace."

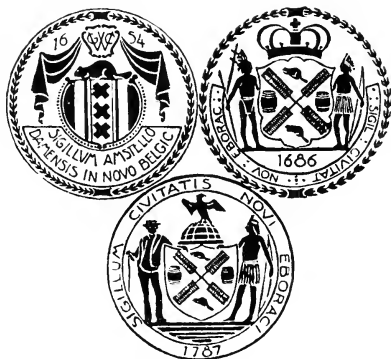
But the planet still turns on its axis; the needle still points to the Pole Star; and—Manhattan still grows toward Spuyten Duyvil. There are no pessimists of the present more pronounced than the Reverend John; but his fears, fortunately, have not been realized; and they of this city shall yet "flourish like grass of the earth." Our time much better understands the purposes of Jesus than did "Oldest New York"; and though the city has many present problems with which "Oldest New York" was unacquainted, problems both of luxury and labor, there is a Hand that guides.

Act First, this world, a stage so gloomed with woe

We swoon and sicken mid the shifting scenes;

But yet be patient—our Playwright will show

In some Fifth Act what this wild drama means.



Our remaining question is: What can the churches of "Oldest New York" and of the rest of the city do to improve conditions yet more?

The answer to this has been given in many preceding publications of the Federation, especially in that of June, 1902, which contained a study of the unrealized ideals of Jesus. That study is hereto appended.

But there are some specific recommendations, arising out of the history and present characteristics of "Oldest New York," which have impressed themselves upon the mind of the writer, and with their mention this article closes.

1. The churches of "Oldest New York" ought at once to work together to realize the purposes of Jesus.

was founded two years ago. Elias Neau, clergyman in the French Church, and a worker in the Society for Propagating the Gospel, endeavored to bring the churches of New York into a working union. Of the result of his effort we write.

He was opposed by the pastors of New York, but he was determined to erect a Society upon the ground that at present he had no success. He was opposed by the French, though I took all pains to get them to unite with our three Pastors, the Rev. Mr. Du Bois, the Rev. Pierre Perret, and the Rev. Avece, (English). I found excuses every where, and which seem plausible. Mr. Perret seems to say that he durst not innovate anything without express commands from my Lord of London, and that if he should go to secret assemblies it would be the means of those sorts of assemblies which the Presbyterians call Meetings; and that whereas his Church is but as yet in its infancy, he ought to labor that he might edify it.

The Dutch Minister pleaded many engagements and his poor acquaintance with the English language. The French Minister is the only one who has pushed forward and desired that a Society might be endeavored to be erected according to the Articles they had agreed upon together.

His failing, Mr. Neau and a few friends formed a little society, consisting of seven persons, of whom the French pastor, Rev. Pierre Perret, was president, and they met every Wednesday in a kind of devotional conference. About this time Mr. Neau was appointed as Catechist by Lord Cornbury, an appointment which was not satisfactory to Mr. Avece, who thought that it should have come from the Bishop of London, and that the person appointed should be in deacon's orders. Suspensions were entertained of Mr. Neau, a not in sympathy with the spirit of the Church, and tainted with purist conceits. On August 29, 1794, he wrote again to the Society, explaining the difficulty of his situation, inasmuch as if he proceeded with the work of Catechist he would displease Mr. Avece, while if he remained inactive he would offend Lord Cornbury. The solution of the trouble came finally in his conforming to the Church of England. (*Ecc. Rec.* 1794, p. 159.)

There were then in the city five Christian bodies. Neau's project included only three. He left out the Lutherans and Friends.

But the cognate Calvinistic bodies felt they would compromise their individual chances of supremacy by such associated effort, and, devoid of a co-operating interest in what others were doing for the Kingdom, they prayed apart for its coming, and worked apart for the triumph of their communions.

There are now over fifty Christian bodies in this city, and "Oldest New York's" history shows the fatuity of expecting that the heterogeneous pop-

ulation of the present city will all worship in the same way within the lifetime of its youngest religious worker. Man's thoughts have not been God's thoughts, nor man's ways God's ways, in the mingling of races and religions on this island. The Lutheranism that so sorely struggled for a foothold in the early days is now the second Protestant communion in numbers; and its recent increment throughout Greater New York, contributed to by German, Scandinavian, Finnish and many English Lutheran churches, has exceeded that of any other Protestant body. The Presbyterians, who worked for three-quarters of a century without full legal rights, are the second Protestant body in property; and the Methodists, who had to put a chimney in their first meeting house to legalize it, have recently equipped themselves to serve the coming generation even more signally than the past, by freeing their churches from a million dollars of debt, while one of their downtown stations has received a half million legacy, which will make it as permanent on its field as Trinity at Wall street's head. Well may the rising Cathedral of St. John the Divine be environed by chapels of various rites, for the national and voluntary churches of many, many lands are represented in New York, and immigration is as much against uniformity today as in the days of Stuyvesant, Dongan or Burnet. The Roman Catholicism which was a *religio illicita* till 1785 now numbers 558,730 people in its churches, with \$34,419,100 of property, on Manhattan Island; and the Jews of New York, baited and banned from countries connecting Christianity and persecution, have opportunity, almost for the first time in Christian history, to exhibit the inherent and abiding value of the faith of Moses and the Prophets. New York cannot dispense with any faith that is spiritually and socially useful; and belief in the Father of mankind, loving and logical, demands the addition of tolerance to toleration, and of sympathy to tolerance.

Police Commissioner McAdoo, at a recent meeting of the Men's League of the Broadway Tabernacle,

said: "Were it not for religion and the faith behind it there are not enough policemen in all the world to keep order in the city of New York."

Can the churches of New York, exempted from taxation because of their civic usefulness, be indifferent to the increase of that usefulness?

But how can they increase their usefulness?

By working together. While surrendering none of their convictions, preserving to the full their freedom of evangelistic effort among individuals, they can assist one another, to mutual advantage, in ministering to the home life of the city.

To be more concrete for the needs of "Oldest New York," there are families that are hereditary Methodist families in this field, but churchless, which Trinity's staff from time to time may discover. Let report be made of these to Old John Street. Why not? If Trinity's vestry assisted Wesley Chapel's erection, located on a site to be used for Methodist work "forever," why not assist its permanent successor's usefulness? Similarly there are Protestant Episcopal families, churchless, which Old John Street may from time to time discover. Why should those families not be brought to the attention of St. Paul's or Trinity? "There are many roads to the top of the mountain, but at the top the same moon is seen," says an old Japanese proverb; and if Trinity can assist a family to a clearer vision of God in Old John Street, or Old John Street in Trinity, or either of them in St. Peter's—is it not the civic thing, is it not the Christian thing, to put every such family on the road?

Better still would be the sub-division of the area of "Oldest New York" in such a way that this reporting would become systematized. During the recent visitation the whole population was reported by the Federation to the various churches claimed. Of the population as it then was the Federation has directories. It should be feasible for the churches to agree upon areas to be visited for the very purpose of mutually reporting the changes of population from year to year. If John Street would take such a district,

say of 1,000 families, Trinity's workers would be saved the necessity of tramping over that whole area, for at the conclusion of the John Street visiting it would be informed of the exact whereabouts of families to which it could better minister than John Street itself, and could send its staff directly to them. Similarly in the case of Trinity's visitation of another area John Street would be saved much unnecessary effort. This plan, moreover, would connect with one or the other church's ministry families neither Methodist nor Protestant Episcopal, but in need of shepherding—especially for their children's sake.

Of all the detail incidental to this work, the Federation, as a clearing house for such church co-operation, would relieve both churches if so desired; and from the successful working of the same plan in other sections of the city it can testify to its economy and utility.

The religious education of the children of the city, through the severance of Church and State, is committed to the home and the Church; and it behooves the churches to be as systematic in seeking out families for religious nurture as are the public schools for secular education.

These are oft announced Federation principles, but they need iteration till a co-operative district system covering the city is a *fait accompli*.

2. There are special lines of effort, especially along the water front, where the Christians of "Oldest New York" should work hand in hand. The American Seamen's Friend Society has removed from the East River, where the Dutch shipping docked, to the Hudson River; but the Water Street Mission is enabling many to conquer their sins who could not be reached by John street, Trinity or St. Paul's. Would it not be feasible to put these churches into closer relations with institutions of this nature?

3. The policing of the city, especially in regard to vicious saloons and dives, could be made far more effective if the churches of its neighborhoods would exercise moral vigilance over them. While not exempting the police from executive responsibility

PRE-REVOLUTIONARY CHURCHES AND COMMUNIONS.  
TABLE SHOWING PROPORTIONATE MEMBERSHIPS AND PROPERTIES.

In 1904 the Protestant Communion on Manhattan Island have 153,828 members with \$91,928,200 tax-exemption. Of these there are connected with the churches of pre-Revolutionary origin, the numbers given below, and the tax-exemptions of 1904 and the memberships and tax-exemptions of the communions represented are appended. The Roman Catholic and Jewish churches also appear.

CHURCHES	Incor- porat- ed	Members 1904	Tax- exemptions	Members 1904	Tax- Exemptions	COMMUNIONS
The Collegiate Ch. (7 stations)	1625	1696	3,408	3,255,000	2,546	5,385,200
St. Matthew's Lutheran Church	1664	?	639	144,000	17,113	2,044,500
Eglise du Saint Esprit	1698	1796	177	140,000		
Trinity Church, (8 Chapels)	1693	1697	7,184	18,310,000	52,368	48,392,500
First Society of Friends	1703	Special	543	350,000	824	530,000
First Presbyterian Church	1718	1784	616	782,000	24,971	13,922,000
First Moravian Church	1746	?	96	90,000	393	103,000
St. George's Church	1752	1811	5,216	53,000		
Scotch Presbyterian Church	1752	1766	686	315,000		
Reformed German Church	1758	1788	275	41,200		
First Baptist Church	1745	1784	533	270,000	16,495	4,317,000
Brick Presbyterian, (2 branches)	1768	1809	1,553	1,265,000		
John Street Methodist Church	1768	?	150	65,000	13,460	5,172,000
Second Society of Friends	1778	Special	281	180,000		
Fourth Presbyterian Church	1787	1803	704	152,000		
Foreyth Street Methodist	1789	1789	43	40,000		
Warler Collegiate Church	1660	?	1,350	327,000		
			24,664	26,636,200	135,196	75,846,200
St. Peter's Roman Catholic Ch.	1785	1785	6,000	559,000	559,730	34,419,100
Shearith Israel Synagogue	1656	1784	850	402,000	450,000	12,428,800
			Population	Population		

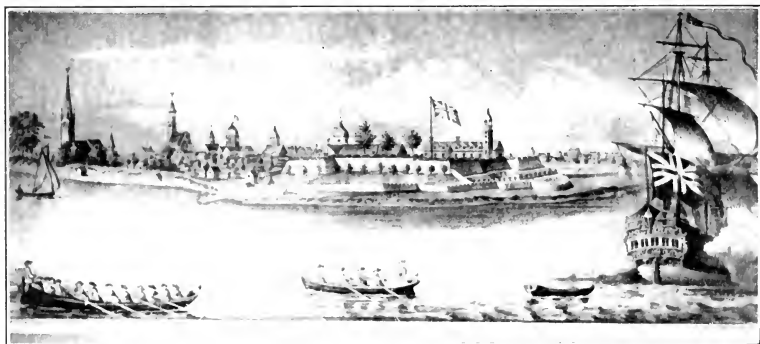
The pre-Revolutionary Protestant churches have 16% of the members and 29% of the property of the Protestant communions of Manhattan.

The pre-Revolutionary communions have 87% of the members and 87% of the property of the Protestant communions of Manhattan.



BROAD STREET AND EXCHANGE PLACE, in the Dutch Days.

OFFICE OF THE BROWN-GREEN COMPANY in loaning many cuts for this article is gratefully acknowledged.



1. 2. 3. 4. 5. 6.

NEW YORK from the North River, 1740.

1. Trinity Church.
2. Lutheran Church.
3. Nassau Street Dutch Church.
4. Huguenot Church.
5. City Hall.
6. Garden Street Church.



they could impart to the police a feeling that the eyes of the community are on them, and that they shall have good cheer for vigor and condemnation for laxity in their work. The areas for visitation could also be areas for moral vigilance.

4. The churches of "Oldest New York" are almost lost to view amid the skyscrapers of commerce. Is the Christian ideal, for which they stand, losing its hold upon the captains of industry? It surely should not, and the writer cannot believe it is when Mr. Carnegie, who wrote "He who dies rich dies disgraced," wrote also in 1889:

The gospel of wealth but echoes Christ's words. It calls upon the millionaire to sell all that he hath, and give it in the highest and best form to the poor by administering his estate himself for the good of his fellows, before he is called upon to lie down and rest upon the bosom of Mother Earth. \* \* \* Is it very improbable that the next stage of thought is to restore the doctrine (of Jesus) in all its pristine purity and force, as being in perfect harmony with sound ideas upon the subject of wealth and poverty, the rich and the poor, and the contrasts everywhere seen and deplored?

But if the Christian ideal is being lost to view, could not some special message, such as Justice Brewer, on the Dodge foundation, gave to the men of Yale, sound forth into Wall, and William, and Nassau, and Broad streets, from Trinity, St. Paul's, Fulton street and John street? Why not periodically invite men illustrating or teaching the stewardship of wealth to give their views to the very centres of wealth! And why not search out and flash out the social message of Him, who, dying poor, lives revered by half the human race!

5. Are not the sites of the earliest activities of the religious bodies of the city, originating within this area, deserving of memorial tablets? Some of them are already so designated. But would not the city's sense of the value and necessity of religion to its highest life be immensely stimulated if the sympathetic Christianity of the present should record appreciation of every faith that has liberated, lifted, sweetened and consoled in these "Manhattoes," since praise and prayer rose from the bark mill loft almost three centuries ago?



Tablet on East Side of Produce Exchange, in New Street.

"Oldest New York" was the scene of religion's struggles for freedom in this city. The geographical centre of Greater New York is now within its area. Why not, as a yet larger memorial and as an implement of a civic Christianity, take some historic site, and erect upon it a clearing house for the associated churches of the city? Its beacon would tell a story as noble as Bartholdi's statue, for it would be "Religious Co-operation for the Inspiration and Redemption of the World."

And the old motto of the Reformed (Dutch) Church in America—*Eern-dracht maakt Macht*—with such a synthesis of the city's spiritualizing forces, would, on the very field of that church's beginnings of the religious life of the metropolis, take on a new nobility of meaning—"Union makes strength."



FIRST ST. PETER'S ROMAN CATHOLIC CHURCH, Barclay and Church Streets, 1786; used till 1836.



**A View of New York, from Brooklyn Heights.**

*By J. A. Knapp. Reproduced by engraving for the New York Mirror, 1834.*

**APPENDIX: REPRODUCED FROM FEDERATION, JUNE, 1902.**

It is a pseudo-spirituality which detaches the work of Christ's Church from any work in the world which is kindred to His doings in Syria, and His desires for His own and for our city.

Here, therefore, are some of the social requirements of Christianity, as illustrated in the deeds and words of its Founder.

**CHRIST'S DEMAND THAT HIS WORDS BE TREATED SERIOUSLY.**

*Heaven and earth shall pass away, but my words shall not pass away. Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when He cometh in His own glory, and the glory of His Father and of the holy angels.*

**CHRIST'S DEMAND UPON THE WHOLE MAN.**

1. Religion the development of every faculty Godward and the devotion of every faculty manward. *Teacher, thou hast well said that He is one and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as one's self, is much more than all whole burnt offerings and sacrifices. And Jesus said unto Him, Thou art not far from the Kingdom of God.*

This calls for the full development of the intellect and will of man, as derived from God, and the devotion of intellect and will to His purposes. It shows the incompleteness of a religious life which is merely emotional. It

asks for the love of all the heart in order that God may be honored in everything that the brain conceives and the will produces.

It means therefore that the churches are engaged in a department of religion in taking interest in the perfecting of the educational system of New York through schools, libraries, etc.; and that it is religious to inspire the wills of men to engage in any work that Christ engaged in, or any effort that falls within the wide range of the Golden Rule.

### CHRIST'S COMMANDS IN HOME LIFE.

1. Family life the first sphere of religion's social exhibition, *Moses said, Honor thy father and thy mother, and he that speaketh evil of father or mother let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God, ye no longer suffer him to do aught for his father or his mother, making void the word of God by your tradition. Son, behold thy mother. Mother, behold thy son.*

2. The sacredness and permanence of the family as the first social group. *Everyone that putteth away his wife, saving for the cause of fornication, maketh her an adulteress, and whosoever shall marry her when she is put away committeth adultery. Whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery.*

America is acquiring a bad pre-eminence the world over as the land where divorce is easily obtained by legal process; and the churches of New York have a duty toward the problem. It rests equally on all who accept the seriousness of Christ's teaching, and deserves attention in pulpits, in ecclesiastical groups, and in The Federation.

Christian America may become worse than infidel lands if its churches neglect Christ's commands for home-life.

### CHRIST'S DEMANDS OF HIS DISCIPLES IN MINGLING WITH THEIR FELLOWS.

1. A courtesy which is not demanded by a mere social code. *If ye salute your brethren only, what do ye more than others?*

2. A veracity which needs no oath to strengthen or sanction it. *Let your speech be Yea, Yea; Nay, Nay.*

3. Purity of thought as well as of act. *Blessed are the pure in heart: for they shall see God. Everyone that looketh upon a woman to lust after her hath committed adultery with her already in his heart.*

4. Cheery Christianity. *Be not, as the hypocrites, of a sad countenance.*

5. The triumph of kindness. *Everyone that is angry with his brother shall be in danger of the judgment.*

6. The practice of forgiveness toward men when seeking forgiveness from God, and recognition of the fact that there is no atonement for those who are chronically at sixes and sevens with their fellows. *If ye forgive men their trespasses, your Heavenly Father will forgive you, but if ye forgive not men their trespasses neither will your Father forgive your trespasses. So also shall*

### The Federation Symphony.

*my Heavenly Father do unto you if ye forgive not everyone his brother from your hearts. And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses. Father, forgive them ; for they know not what they do.*

### CHRIST'S COMMANDS TO MEN IN THE MIDST OF ECONOMIC PURSUITS.

1. Devotion to the life which is more than meat, among the poor in resources. *Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.* The first temptation.

2. Devotion to the life which is more than the largest wealth among the rich. *A man's life consisteth not in the abundance of the things that he possesseth. What is a man profited if he gain the whole world and forfeit or lose his own self?* The second temptation.

3. Devotion to man, in the midst of commercial processes, rather than to things, and the treatment of human beings as more precious than property. *Come ye after me and I will make you fishers of men. How much is a man of more value than a sheep ! Whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

There are many animals in New York which are housed better than some human beings; if men are better than sheep, the churches have a duty to tenement-house reform. If the surroundings of the children rob them of vitality or moral force, the churches should call for the devotion of the intellects and wills of organizers of industry to become child-savers and state-builders.

4. The Christianization of the tax-gatherers. (To Matthew, at the seat of custom) *Rise, and follow me. Whosoever would be great among you shall be the servant of all.*

A man who evades the opportunity to serve all by escaping the tax which is imposed for the benefit of all is following Christ afar off. The churches should recognize taxation's connection with ethics.

5. A definite choice between material success and moral success in life. *Ye cannot serve God and Mammon.*

6. The vision of God in things, and service of Him through them. *Consider the lilies how they grow. Raise the stone ; cleave the wood ; and there am I.*

7. The connection of work and worship. *On these two commandments hangeth the whole law and the prophets.*

8. Interest in the pacification of neighborhoods and nations. *Blessed are the peacemakers : for they shall be called the children of God.*

The Mayor of New York has placed a window in a chapel at the Hague, in commemoration of the Peace Conference held there, and the participation of the representatives of America therein; the churches of New York should teach the principles of that Conference to the nation.

9. The connection of religion with large affairs, the quantity of things. *The Kingdom like seed which a man sows in a field and which grows till it becomes the greatest of herbs.*

10. The connection of religion with more sequestered affairs, and the quality of things. *The Kingdom like leaven which a woman places in meal.*

### CHRIST'S DEMANDS UPON THE CHURCH.

1. The removal of all traces of the commercial spirit from religion. *Make not my Father's house a house of merchandise*

2. The production of a society which will exhibit and demonstrate to the world the Fatherhood of God. *Let your light so shine before men that that they may see your good works and glorify your Father which is in heaven.*

### CHRIST'S DEMANDS UPON HIS DISCIPLES WHEN IN CONTACT WITH SOCIETY.

1. Estimate of men by the good they do rather than by the power they have. *Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you, but whosoever would become great among you shall be your minister, and whosoever would be first among you shall be servant of all, even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many.*

2. The addition of positive beneficence to negative respectability in the lives of the well-to-do. *Go, sell all that thou hast and give to the poor. It is easier for a camel to enter in through a needle's eye than for a rich man to enter into the Kingdom of God. Make to yourselves friends by means of the Mammon of unrighteousness, that, when it shall fail, they may receive you into everlasting tabernacles. This poor widow cast in more than they all, for all these did of their superfluity cast into the gifts, but she of her want did cast in all the living that she had. When thou makest a feast call the poor, the maimed, the lame, the blind, and thou shall be blessed, for they can not recompense thee.*

A larger teaching and observance of these words would prevent the recurrence of criticism of the Church by the laboring masses, on the ground that the Church is preaching the duties of the poor more clearly than it is teaching the duties of the rich.

A recent article in "The Outlook" states that the churches of Berlin are largely empty, and that no aggressive church-building is going on, while the halls of the Social Democrats are filled to overflowing, and new groups of them are being formed almost daily.

3. Godliness better than cleanliness, as a measuring rule of 'real social worth. *Out of the heart come forth evil thoughts, murders, adulteries,, fornications, thefts, false witness, railings; these are the things which defile the man; but to eat with unwashed hands defileth not the man*

This, of course, is not a recommendation of uncleanly habits, but it certainly is a warrant for demanding a pure spirit, as well as good form, as a requisite for entrance into Christian society

4. Unadvertised beneficence. *Take heed that ye do not your alms before men (merely) to be seen of them; otherwise ye have no reward of your Father which is in Heaven.*

## The Federation Symphony.

### CHRIST'S DEMANDS UPON HIS DISCIPLES IN THE STATE.

1 The addition of sorrow over society, and effort for it, to sorrow over souls and families and effort for them. *Oh Jerusalem, Jerusalem, if thou hadst known the things which belong unto peace! I must preach good tidings to other cities also, for thereto was I sent.*

2. Care for the prisoner. *Inasmuch as ye have done it unto one of the least of these (in prison) ye have done it unto Me.*

"The direct expense of crime in the United States is about \$200,000,000 and the indirect expense about \$400,000,000 per annum. This is more than the value of the wheat crop of the United States, of whose abundance we boast ourselves. The public schools of our country cost in the year 1897 \$194,000,000, less than one-third the cost of crime. The churches cost less than \$300,000,000, and the aggregate cost of public education cannot be more than \$300,000,000—one-half the cost of crime. Specialists affirm that we might readily save \$480,000,000 of the cost of crime each year.

Crime is steadily increasing in a ratio greater than the population."

ISAAC J. LANSING, D.D.

"Jesus anticipated one of the fundamental principles of modern penology, that the protection of society may be effected through reformation of the offender, that it is better to save men than to destroy them. He gave a practical illustration of the principle of the suspension of sentence. He applied it to what was even a capital crime in his day, 'Go, and sin no more.'"

SAMUEL J. BARROWS, D.D., "Jesus as a Penologist."

By the Lake of Galilee Jesus wrought a great miracle in the feeding of the five thousand, and after it commanded His disciples, "Gather up the fragments, that nothing be lost."

If there is a remediable waste in the present penological methods of New York City and New York State, the churches are not faithful to the Spirit of Jesus unless they are discovering it and inspiring voters to rectify it.

3. Care for the stranger. *Inasmuch as ye have done it unto one of the least of these (strangers) ye have done it unto me.* The parable of the Good Samaritan.

The Educational Alliance is doing as noble a work in ministering to the stranger, in the form of the incoming foreigner, as are the various missionary societies of the Christian Church on Ellis Island. The work of the Alliance, in so preparing the Jewish children to enter the public schools that they at once pass into the higher grades, deserves the acquaintance and the co-operation of the Christian people of the city. The stranger to our nation, the stranger in New York, and the stranger in every neighborhood of New York need a larger ministering attention. Immigration should be looked at not only through the eyes of the nation, but from the standpoint of the Kingdom of God, and the institutional church offers the supreme opportunity and method to the churches for hospitality to each neighborhood.

## CHRIST'S DEMANDS FOR THE RELIEF OF SUFFERING.

1. The continuation of ministries like His own. *He that believeth in me, the works that I do shall he do also, and greater works than these shall he do because I go unto the Father.*

Every miracle of Christ was a seed designed to bring forth fruit after its kind, thirty, sixty and a hundred fold.

2. Care for the blind. A recognition of the Christ in the ophthalmic institutions of New York by the churches, by sending their members to visit them, become acquainted with them, increase their support, and their number, is desirable. The Federation of Churches in the Fifteenth and Seventeenth Assembly Districts recently took steps to investigate the causes of diseases of the eye spread abroad among the children of their neighborhood by the use of the water-front baths. In so doing they were performing a distinctly Christian service.

3. Care for the lame. The Guild for Crippled Children and all kindred work should be studied by the churches, and if the cripples of New York are not adequately cared for, ministry to them is as well-pleasing to the Master as any work to reclaim the sinning or the erring.

4. Care for the insane. The churches as well as the politicians should be interested in the care of the State's insane. The proper management of them is not a political problem, but a Christian problem, and the causes of insanity as well as the victims of it deserve Christian attention.

5. Care for the dumb. *He maketh the dumb to speak.*

6. Care for the stammering.

7. Care for the deaf. *He maketh the deaf to hear.*

8. Care for the lepers. The *Times* of March 25th says that there are already seven of these in New York. The love of Christ for man was so great that, even with His exquisite sensibilities, He drew near to the lepers instead of shunning them. A gift of a large sum of money, which would discover scientifically the causes of this dire disease, and a means of exterminating it, would be one of the "greater works" prophesied by Christ.

9. Care for the sick with all manner of diseases. Hospitals, clinics, dispensaries, laboratories and all ministries to bodily ailment, are as Christian as church-building, and all churches now built and that shall follow them should distinctly recognize this truth.

The prevention of sickness, moreover, is as Christian as the relief of it, and food-supply, domestic sanitation, food-preparation, etc., etc., are all proper fields for Christian study and effort.

## CHRIST'S DEMANDS UPON HIS DISCIPLES IN RELATION TO THE PROBLEM OF THE STANDARD OF LIVING.

1. Interest in an adequate care for the primary physical want, hunger. *Give ye them to eat. Inasmuch as ye have done it unto one of the least of these (physically hungry) ye have done it unto me. Jesus cometh and giveth them bread and fish likewise.*

### The Federation Symphony.

The disciples wanted the multitude to be sent away to buy *bread*, but Jesus took and multiplied both their loaves and fishes, giving to the multitude the full diet which the disciples had brought for themselves.

2. Interest in an adequate care for the primary physical want, thirst. *Whosoever shall give to drink unto one of these little ones a cup of cold water only shall not lose his reward. Inasmuch as ye have done it unto one of the least of these (physically thirsty) ye have done it unto me.*

3. Care for the poor. *Give to him that asketh of thee, and from him that would borrow of thee turn not thou away. The Spirit of the Lord God is upon me because He hath appointed me to preach good tidings to the poor.*

The relief of the poor by loan bureaus that do not exact usurious fees; by co-operative projects such as building and banking societies; by the enforced reduction of the hours of women's work; by the raising of the age at which children may be employed; by the teaching of provident methods and habits; by the provision of special employments for out-of-works, etc., etc., are all proper Christian enterprises. A man who consecrates himself to economics in the Spirit of Christ can serve Him as acceptably as the man who takes the teaching of Christ to paganism.

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### CHRIST'S DEMANDS FOR THE CHILDREN.

1. Unwillingness to lose one of them to the State. *See that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven. How think ye? If any man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and go unto the mountains and seek that which is gone astray? And if so be that he find it, verily I say unto you he rejoiceth more over it than over the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish. Whoso receiveth one such little child receiveth me.*

2. The child to care for civilization as well as civilization for the child. Its interest in existence, its spontaneity and innocence, the type of what men ought to be. *Of such is the Kingdom of heaven.*

3. Interest in children's play and unwillingness to repress it by unsympathetic force. *When the chief priests and scribes saw the wonderful things that He did and the children that were crying in the temple and saying, Hosanna to the Son of David, they were moved with indignation and said unto Him, Hearest thou what these are saying? And Jesus said unto them, Yea, did ye never read, Out of the mouth of the babes and sucklings thou hast perfected praise? This generation is like unto children in the market places, which call unto their fellows and say, We piped unto you and ye did not dance (as people do at festivals) we wailed unto you and ye did not mourn (as they do at funerals).*

New York has a percentage of infant mortality which is excelled by few cities of the whole country. It is not enough for the churches to teach that all children are elect to salvation in the next life; they must follow Jesus also in demanding a far more extensive child-saving than New York has yet



### The Federation Symphony.

accomplished. The early Christians did this work, but it took three hundred years to make infanticide a crime in the Roman Empire; and the old Roman law held in many particulars in New York State till after the close of the Civil War. It was then that societies for the prevention of cruelty to children came into existence, and changed the law. A parent who endangers life, limb or morals now forfeits parental rights. But the law and customs of New York State do not yet give the child all the rights that Jesus demands for him. Many Western States are ahead of New York in kindergarten provision: Have not the churches a duty in regard to this? Or have they not noticed that the kindergartens of California have never yet produced a criminal among the children they have instructed?

### CHRIST'S DEMANDS UPON HIS DISCIPLES IN EXTENDING THE KINGDOM.

1. A constant and constraining compassion for the welfare of men. *He had compassion on them, because they were as sheep not having a shepherd.*

2. Attention to things which they themselves can do, when seeking aid from God. *He commanded that something be given her (whom He had raised from the dead) to eat. Fill up the water pots with water.*

3. Acceptance, in working out the welfare of men, of the assistance of all auxiliary laborers. *Forbid him not. He that is not against us is for us.*

4. Adaptiveness in teaching. *Give not that which is holy to the dogs. No man putteth a piece of undressed cloth upon an old garment. I have many things to say unto you, but ye cannot bear them now.*

5. Hopefulness. *Fear not, little flock. It is your Father's good pleasure to give you the Kingdom.*

6. Removal of all obstacles to the growth and good of the Kingdom. *The Son of Man shall send forth His angels, and they shall gather out of His Kingdom the things that offend and them which do iniquity.*

This is among the teachings of Christ concerning the "last things," but that fact does not rob it of its value as a teaching for the present time. The Lord's prayer is for "this day" in all the rest of its petitions, as in its petition for daily bread; and if Christian people can save themselves from being led into temptation and can deliver themselves from the adversaries of purity of thought and life, it is undoubtedly their duty to do so. The "rocky places" in the parable of the Sower are interpreted by Jesus to refer to "persecutions," and the "wayside" sowing to the scattering of seed which "the Adversary taketh immediately away."

Christian nations have already removed persecutions for religious belief or teaching from their civilization; should not Christian people be equally anxious to reduce the "wayside sowing" of the word? Houses of ill resort, vicious theatres, unregulated mingling of the sexes in industrial establishments, etc., etc., are now inimical to the morals taught in home, school and church, and the churches have a duty to perform in every neighborhood in removing the obstacles to the growth and good of the Kingdom. The churches can kill the adversary embodied in bad institutions by concerted action, and it is as Christian to prevent the young from corruption in tene-

ments, streets, shops and resorts as to reclaim the corrupted by preaching repentance, forgiveness and the nearness of God to the contrite heart. This is necessary, but the parable of the Ninety and Nine is a parable of prevention in Matthew while a parable of reclamation in Luke. The sheep are to be "tended" as well as fed.

7. Recognition of the divine possibilities of those for whom men despair. *I came not to call the righteous, but sinners, to repentance.*

The Church has not lost sight of this great truth; on the contrary it has so focussed its attention upon it that it has sometimes lost sight of the preventive aspects of redemption. It has forgotten the reference of Jesus to "just persons that need no repentance," and demanded impossible experiences of souls that have kept their childhood's innocence—as if Christ had not left directions for the feeding of His "lambs" as well as of His "sheep."

But even this is far better than that sociology of despair which measures men's bodies, and brands them as "accursed" if they do not conform to normal measurements. The Church must continue to stand for the savableness of outcasts, by a divine life in their souls, and must strive for them. Its mission is both at the top of the precipice, to prevent stumblings and suicide, and at the bottom,—to set at liberty them that are bruised.

## CHRIST'S DEMAND FOR LOVING LOYALTY TO HIS PURPOSES.

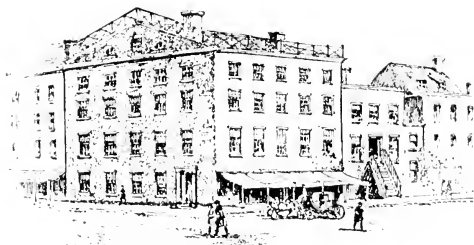
1. Devotion to the purposes as well as to the person of Christ the test of true discipleship.

This was the favorite social doctrine of Jesus, as the Fatherhood of God was His favorite theological teaching. It is recorded both negatively and positively. *If any man would come after me let him deny himself and take up his cross daily and follow me. Whosoever does not bear his own cross and come after me cannot be my disciple. A new commandment I give unto you that ye love one another as I have loved you.*

2. Imagination to be used to discover the duties which are not specifically commanded. *Whatsoever ye would that men should do unto you do ye even so unto them.*

Of all dispositions and habits which tend to political prosperity, religion and morality are indispensable supports.

—Washington Mural Tablet,  
Hall of Fame.



FRAUNCES' TAVERN, Broad and Pearl Streets, in whose "Long Room" Washington took leave of his generals, 1783. Now property of the Sons of the Revolution.

## CANVASS FOR PRESBYTERIAN CHURCH EXTENSION COMMITTEE.

In 1898 the Federation took a census of the Twenty-first Assembly District, and in its northeast corner, bounded by West 110th street, West 120th street, Seventh avenue and Columbus avenue, found hundreds of churchless Protestant families, mostly Episcopalians.

The discovery of such a large constituency for the work of a Protestant church at once led to the reopening of services by the Protestant Episcopal Church of the Archangel, which had some time before "practically gone out of existence." In three months it became "a flourishing congregation, with Sunday School, guilds and societies, and self supporting."

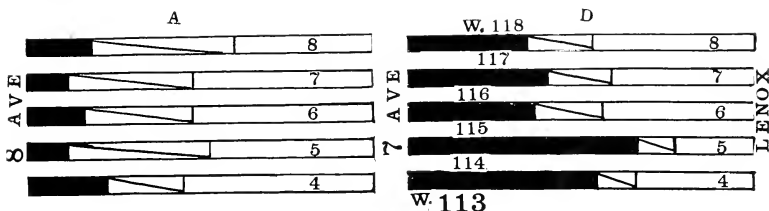
Under the energetic and devoted leadership of its rector, Rev. George Starkweather Pratt, whose words are above quoted, this congregation has continued to grow for the last five years. It received last year a severe setback in the destruction by fire of its incomplete edifice, which has been rebuilt, and has before it a future of large usefulness.

Six hundred and twenty-nine names and addresses of churchless Episcopalian and other Protestant families were handed to Mr. Pratt in 1898, and his experience in the district led him to authorize FEDERATION to say, in June, 1903, that he would welcome the es-

tablishment of churches of two other communions.

Into this field the Presbyterian Church Extension Committee proposes immediately to enter. It has bought lots, 100x100, on 115th street, just east of St. Nicholas avenue, and early in April invited the Federation to make a house to house visitation of the ten blocks between West 113th street and West 118th street, Lenox to Eighth avenues. Illustrating the comity and co-operation which have begun to characterize Christian work in New York, it authorized the Federation to report all the churchless families with a positive denominational creed to the churches of their faith, free of all charge; and to place in its own hands, for the commencement of the actual activities of the new church only, the creedless and churchless Protestant families and the churchless Presbyterian families.

The results of the canvass clearly prove the truth of Mr. Pratt's prediction that a study of the neighborhood would show the need of at least another Protestant church. It must have been a satisfaction to the Presbyterian Church Extension Committee, moreover, to discover that the census proves that the next church to be established in that neighborhood ought to be Presbyterian.



FAMILIES										PERCENTAGE									
Total	Fam.	Blk.	Cath.	Prot.	Jews	Total	Fam.	Blk.	Cath.	Prot.	Jews	Total	Fam.	Blk.	Cath.	Prot.	Jews	Total	Fam.
511	A4	112	281	118	21.91	54.99	23.09	451	D4	52	151	248	11.52	33.43	54.98				
324	A5	133	152	39	41.04	46.91	12.03	391	D5	41	90	260	10.40	23.01	66.49				
299	A6	94	153	52	31.43	51.17	17.39	230	D6	48	99	83	20.87	43.04	36.08				
323	A7	116	167	40	35.91	51.70	12.38	185	D7	34	76	75	18.37	41.08	40.54				
327	A8	135	130	62	41.28	39.75	18.96	202	D8	38	69	69	18.81	47.02	34.15				
T, 784		590	863	311	33.07	49.50	17.43	T, 455		213	511	735	14.59	35.02	50.39				
GRAND TOTAL					3,243					803					1,394				

Jewish Proportions at Left, Shaded; Roman Catholic in Centre; Protestant at Right. Numbers on Blocks Correspond With Table Below.

FAMILIES		TEMPERENT FAMILIES BY NATIONALITIES AS TABULATED BY TEMPERENT HOUSE DEPARTMENT																	
IN BLOCKS																			
LOCATION OF BLOCK																			
Dep't.	House Ass.	Federation	Federal Census	Den- sity	Total	U. S. Em- ploy.	Aust.	Bo- hemia	Ger- man	Irish	Italy	Po- land	Rus- sian	Scot- tish	Un- known	Ob- served			
12400	D4	1898	1904	1900	625														
12400	D4	451	358	102	625	358	112	5	1	2	127	25	34	1	7	3	6		
12410	D5	391	306	263	960	290	63	9	3	7	111	13	34	1	10	6	2		
12420	D6	230	216	163	54	185	54	2	3	53	17	20	3	4	2	2	4		
12430	D7	185	182	113	180	53	4	1	5	19	16	16	2	2	2	4	10		
12440	D8	202	177	137	126	51	3	3	1	58	19	16	2	2	2	4	7		
12450	Total	1,459	1,233	825	3,517	1,233	23	4	14	391	71	136	24	19	12	16	46		
12390	A4	112	511	313	196	243	69	6	2	48	18	43	1	2	3	10	46		
12400	XXI	A5	227	324	312	285	307	75	7	2	3	74	23	4	1	3	17		
12410	A6	114	299	246	180	210	60	3	4	53	19	42	2	1	2	6	11		
12420	A7	136	323	182	157	137	34	1	1	3	33	7	39	1	4	1	8		
12430	A8	209	327	242	198	219	54	8	1	61	22	50	1	1	1	3	6		
12440	Total	798	1,764	1,285	1,116	292	25	3	13	269	89	245	3	9	13	18	50		
12450	Grand Total	3,243	3,243	2,568	2,455	625	48	7	27	660	164	364	1	23	32	30	96		

TABLE 2. LOCATION OF FAMILIES OF 28 RELIGIOUS COMMUNITIES REPRESENTED.

THE LEADING PROTESTANT BODIES.

Religious Community	1898	1904	1900	Federal Census	Den- sity	Total	U. S. Em- ploy.	Aust.	Bo- hemia	Ger- man	Irish	Italy	Po- land	Rus- sian	Scot- tish	Un- known	Ob- served
E1 Protestant Episcopal	451	358	102	625	358	112	5	2	127	25	24	11	7	3	6	7	12
E2 Seventh Day Baptist	391	306	263	960	290	64	3	7	113	13	34	1	10	6	2	3	13
E3 Plymouth Brethren	230	216	163	54	185	54	2	3	53	17	20	3	4	2	2	12	10
E4 Lutheran	185	182	113	180	53	4	1	5	19	16	16	2	2	2	4	7	13
E5 Unspecified Protestant	202	177	137	126	51	3	3	1	58	19	16	2	2	2	4	10	18
E6 Presbyterian	1,459	1,233	825	3,517	1,233	23	4	14	391	71	136	24	19	12	16	46	35
E7 Methodist	A4	112	511	313	196	243	69	6	2	48	18	43	1	2	3	10	46
E8 Baptist	A5	227	324	312	285	307	75	7	2	3	74	23	4	1	3	17	14
E9 Reformed Dutch	A6	114	299	246	180	210	60	3	4	53	19	42	2	1	2	6	11
E10 Congregational	A7	136	323	182	157	137	34	1	1	3	33	7	39	1	4	1	8
E11 Unitarian	A8	209	327	242	198	219	54	8	1	61	22	50	1	1	1	3	6
E12 Universalist	Grand Total	798	1,764	1,285	1,116	292	25	3	13	269	89	245	3	9	13	18	50

TABLE 3. FALLING PER DWELLING.

Block Total 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

TABLE 4. HOUSES IN -

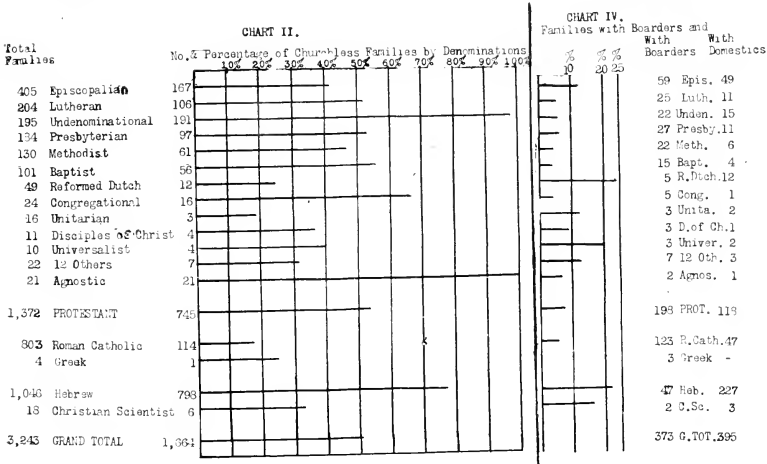
Demographic Information by House and Block

House and Block	1898	1904	1900	Federal Census	Den- sity	Total	U. S. Em- ploy.	Aust.	Bo- hemia	Ger- man	Irish	Italy	Po- land	Rus- sian	Scot- tish	Un- known	Ob- served
1898	451	358	102	625	358	112	5	2	127	25	24	11	7	3	6	7	12
1904	391	306	263	960	290	64	3	7	113	13	34	1	10	6	2	3	13
1900	230	216	163	54	185	54	2	3	53	17	20	3	4	2	2	12	10
Federal Census	185	182	113	180	53	4	1	5	19	16	16	2	2	2	4	7	13
Den- sity	202	177	137	126	51	3	3	1	58	19	16	2	2	2	4	10	18
Total	1,459	1,233	825	3,517	1,233	23	4	14	391	71	136	24	19	12	16	46	35
U. S. Em- ploy.	A4	112	511	313	196	243	69	6	2	48	18	43	1	2	3	10	46
Aust.	A5	227	324	312	285	307	75	7	2	3	74	23	4	1	3	17	14
Bo- hemia	A6	114	299	246	180	210	60	3	4	53	19	42	2	1	2	6	11
Ger- man	A7	136	323	182	157	137	34	1	1	3	33	7	39	1	4	1	8
Irish	A8	209	327	242	198	219	54	8	1	61	22	50	1	1	1	3	6
Italy	Grand Total	798	1,764	1,285	1,116	292	25	3	13	269	89	245	3	9	13	18	50
Po- land	3,243	3,243	2,568	2,455	625	48	7	27	660	164	364	1	23	32	30	96	176
Rus- sian	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Scot- tish	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Un- known	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
Ob- served	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66

The district is rapidly growing. Table I shows the number of families, by blocks, in 1898, when the Federation's first canvass was made; in 1900, Federal Census figures; and now. There has been an increase of nearly 900 families in these ten blocks since the Federal Census was taken.

Chart I reveals the relative strength of Jews, Roman Catholics and Protestants in each of the ten blocks canvassed, and the exact figures are appended.

Chart II shows that the denominations which have no church in the immediate neighborhood, the Presby-



rians have the largest number of churchless families. The churchless Episcopalian and Lutheran families exceed the churchless Presbyterians; but the Church of the Archangel will take charge of the former, and St. Paul's Lutheran Church should look out for the latter. There is no neighborhood Presbyterian church, however, to care for the 97 churchless Presbyterian families.

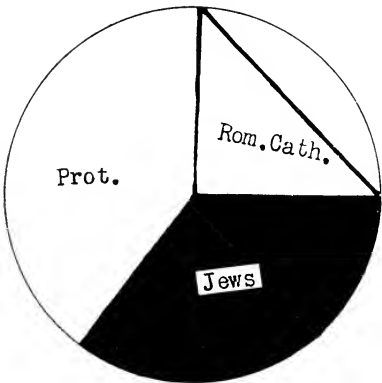


CHART III. Proportions of Protestant, Roman Catholic and Jewish Families, Presbyterian Church-Extension Committee Canvass.

The percentage of churchless Presbyterian families is 52.71 per cent.; of Protestants, as a whole, 53.5 per cent.; of Roman Catholics, 14.1 per cent.; of Jews, 76.2 per cent.

Chart III shows the relative proportions of Protestants, Roman Catholics and Jews in the population as a whole.

Of the 3,243 families from which full information was secured, 1,372 are Protestant, 803 Roman Catholic, 4 Greek Catholic, 1,046 Jewish and 18 Christian Scientist.

The percentage of Jewish families is higher than in Manhattan as a whole; and in the blocks between Lenox and Seventh avenues is above 50 per cent.—a ratio higher than in any district the Federation has ever before visited. In one block the percentage is 66.49 per cent. These blocks have had an increase of nearly 500 families since the Federal Census of 1900.

Attention is called to the figures appended to Chart II, which show that 798 Jewish families claim to have no regular synagogue connection.

Unaware that a new synagogue was planned for this neighborhood the addresses of these 798 families were sent to Rabbi Harris, of Temple Israel, 125th street and Fifth avenue, and the 114 churchless Roman Catholics have been reported to the Church of St. Thomas the Apostle.

All of the 745 churchless Protestant families have been reported.

Chart IV shows the high economic position of the Jewish families of this neighborhood. The number of Jewish families living in dwellings containing only one or two families is higher than in all branches of Protestantism combined, and the number of Jewish families with domestics is twice as large.

The district as a whole is emphatically a tenement house district. There are blocks with no single family dwellings, and of 3,243 families over 3,000 live in dwellings containing six families or more, and 513 in dwellings with above 18 families.

These facts should influence the character of church plans for the neighborhood.

Of the 3,243 families canvassed

only five own their dwellings, three of which are Jewish and two Roman Catholic.

Of 1,372 Protestant families 360 reported themselves to be without a Bible, and there were 199 families in which children of Sunday School age were not in Sunday School. The two Roman Catholic families owning their own dwellings have a church home, but two of the three Jewish families owning their dwellings are without a synagogue connection.

It is an astonishing fact that there is not a single Protestant family reported as owning its own dwelling. All of the dwellings reported as owned by the occupants are in one block.

Other information of moment will be discovered in the summary sheets, which are herewith printed for the use of those immediately concerned.

FAMILIES IN BLOCKS CAN - VASSED FOR PRESBYTERIAN CHURCH EXTENSION COMMITTEE AND IN ADJACENT BLOCKS				
CHURCHES				
<b>W 125</b> 104 130 69 170 56 280 297 75 244 117 37 326 103 23 189 81 39 292 30 125 104 245 266 135 111 294 200 321 202 472 100 323 185 208 110 299 230 250 120 324 391 473 111 511 451 148 112 205 111 340 110 107 145 99 65 <b>W 110</b> 972 2201 - 3880 2828 2782 FAMILIES IN TIERS				
<b>TOTAL 12663 FAMILIES</b>				
COLUMBUS AVE MANHATTAN AVE 8TH AVE 7TH AVE LENOX AVE 5TH AVE MORNINGSIDES FOURTH GERMAN ST PAULS SECOND COLLEGE LENOX AVE NORTH PARK ARCHANGEL HOLY TRINITY LENOX UNION ST THOMAS				











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